

The Brooklyn Jewish Center Review

October, 1950

THE LAND OF "EIN DAVAR"

By ALFRED WERNER

CAIN AND ABEL TODAY

By RABBI ISRAEL H. LEVINthal

THE REMARKABLE MORRIS RAPHAEL COHEN

By ALBERT MORDELL

A FRIEND PASSES

By OSCAR HERSCHMAN

NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

FORUM LECTURES

SEASON 1950-1951

FIRST AND THIRD MONDAYS OF THE MONTH

FIRST LECTURE

MONDAY, NOVEMBER 20, 8:15 P.M.

Rabbi Abba Hillel Silver

Famous Orator and Zionist Leader

Subject

"The Relationship Between American Jewry and Israel"

Admission: Members — 40c; Non-members — 60c
(Including tax)

TICKETS NOW ON SALE

ANNUAL

Mother — Daughter Luncheon

Given By

SISTERHOOD

WEDNESDAY AFTERNOON, NOVEMBER FIRST

FASHION SHOW BY MARTIN'S

Reservations may be made at the Center office or with the
following Committee:

MRS. BEA SCHAEFFER, *Chairman* MRS. MARY KAHN, *Co-Chairman*
PR 3 - 2744 SL 6 - 4088

Door Prizes — Subscription \$5.75 — (Including gratuities)

NEXT MEMBERSHIP SOCIAL MEETING

THURSDAY, NOVEMBER 2
8:30 P.M.

Program

SIMONS BERMANUS

Israeli Tenor; Prominent European Opera Singer who made successful concert tours in the U. S.

LUCILLE and EDDIE ROBERTS

Amazing Mind Readers who recently made a sensational hit at the Cotillion Room of the Hotel Pierre

Refreshments will be served.

Admission limited to Center members. Please present your 1950 membership cards at the door.

COURSE OF FIFTEEN LECTURES ON

"ISRAEL — ITS PRESENT AND FUTURE"

WEDNESDAY EVENINGS

From

Nov. 30, 1950 to March 15, 1951

The course will consist of a study of the problems facing the new State — economic, cultural, social, political and religious.

Registration for entire course:
50¢ to Center members and members of the E. P. Zionist District No. 14 and \$1.00 to all others.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXII

OCTOBER, 1950 — HESHVAN 5711

No. 7

COMPARISON IN SACRIFICES

IF PRESENT plans are realized, a National Planning Conference will be held in Washington soon to adopt plans for a billion dollar campaign to help Israel in its present financial crisis.

The plans for the campaign were originally formulated at the emergency conference in Jerusalem attended by American Jewish leaders at the invitation of Ben Gurion. A four-point program was agreed upon, calling for the strengthening of the United Jewish Appeal, encouragement of capital investments in Israel, support of an Israel bond issue, if the Government of Israel decides to float such an issue, and direct aid to Israel by the United States through bank loans and other means.

This aid is necessary if Israel is to carry out its program of caring, within the next three years, of 600,000 Jewish refugees from such pressure areas as Poland, Roumania, Iraq, Iran and North Africa.

This is a colossal undertaking without parallel in the history of fund-raising, and entailing much sacrifice on the part of Jews in this country. It will require inspiring leadership and a sincere devotion beyond any previous effort. In saying this we should also bear in mind that the Jews in Israel have borne the brunt of the enormous expense of immigration. The estimated costs of absorbing the 350,000 immigrants who came to Israel in the last 26 months amounted to 320 million dollars. Of this amount only 120 million dollars was raised abroad, while the remainder—about two-thirds—was supplied by Israelis. When one compares their contributions with that of the millions of comfortably situated Jews residing outside of Israel, we realize that it is the Jews of Israel who know what real sacrifice means.

The grave danger to the success of this stupendous project is the lack of unity among the various groups in this country

and the unfortunate splitting of the political forces in Israel proper. Is it too much to expect that these political factions should submerge their ideologies, at least temporarily, for the sake of Israel's survival? And is it too much to expect that Jewish leadership in this country should set aside present differences and create a united force to assure the economic stability of the infant State?

—J. G.

JEWISH BOOK MONTH

THE current month has been set aside as Jewish Education Month. Nothing is more vital in developing a vigorous American Judaism than adequate Jewish education.

It is good to read of the progress in education noted by the American Association for Jewish Education. Contrary to the prevailing opinion, the figures of the Association show that the number of children attending Jewish schools increases from year to year. At present, 255,000 children are receiving education in various types of Jewish schools throughout the country. However, half of these children are enrolled in Sunday schools where instruction is limited to two or three hours a week.

An adequate program of Jewish education should include:

1. A Jewish education for every Jewish child.
2. Abandonment of the Sunday school in favor of more intensive training. Except perhaps for the primary grades, the child must attend more than once a week in order to obtain adequate Jewish schooling. (Even the Reform Synagogues have recently shown dissatisfaction with the present Sunday school type of education.)
3. Extension of the educational ladder to include the high school years. Bar

Mitzvah must not be the end-all and be-all of Jewish education.

4. More adequate physical facilities for our schools.

5. Better facilities for the training of professional teachers and administrators.

6. Greater financial and moral public support for Jewish education.

Lip service is not enough. Jewish education needs and deserves our whole-hearted support so that indeed we can say *v'talmud torah k'neged kulam!*

—M. H. L.

30 YEARS OF SISTERHOOD

EVERYONE in the Center who has watched the steady growth and splendid achievements of the Sisterhood will be happy to join in felicitating its officers and members upon its thirtieth anniversary, which it recently celebrated.

Our Sisterhood was organized immediately after our Center came into existence, and has played a notable role in the progress of our institution. It was a unique type of Sisterhood, different from nearly every other congregational women's organization. Its function was not to raise funds for the Center but to develop Jewish cultural and spiritual ideals and promote a healthy communal spirit. The results are evident in the number of splendid leaders it has produced who are playing an active part in Jewish communal affairs.

Our Sisterhood was always fortunate in its presidents and the present incumbent, Mrs. Morton Klinghoffer, is carrying forward with remarkable skill, energy and talent the high ideals of her predecessors.

Our hearty *Mazel Tov* to the officers, directors and members of the Sisterhood, and our fervent prayers that it may go from strength to strength to lustre and blessedness to our institution and the community.

—I H. L.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Dr. Moses Spett, Vice-President

David Goodstein, Treasurer

Frank Schaeffer, Secretary

Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi

Manuel Saltzman, Assoc. Rabbi

Mordecai L. Lewittes, Assoc. Rabbi, Hebrew Schools

Joseph Goldberg, Administrative Director

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A HEBREW SPEAKING CHILDREN'S CAMP

I WANT to share with you a very interesting and enriching experience I enjoyed during the past summer. Mrs. Levinthal and I have been spending our vacations—for almost thirty years—at children's camps. We like the freedom and the naturalness of those surroundings, and we love to be in the company of youth—it keeps one young in spirit.

But this summer a special treat was in store for us. The camp to which we have been going lately, Camp Tabor, in the beautiful Pocono region of northern Pennsylvania, was taken over by the Philadelphia Branch of the United Synagogue of America as a Hebrew speaking camp, to be known as Camp Ramah. A small group of loyal and devoted Philadelphian Jews, who realized the tremendous possibilities of such a project, advanced the necessary funds and guaranteed the financial future of the camp. The educational supervision was placed in the hands of the Teachers' Institute of the Jewish Theological Seminary of America.

It was a daring venture, especially so since the transfer of the property was not effectuated until March, when most parents had already made their camp commitments. And yet, so great was the appeal of Camp Ramah, that within a few weeks more than 200 boys and girls enrolled. These formed a select group, for to be accepted as a camper, a child had to have at least three years Hebrew school training.

What fine children these were, and what an interest they displayed in acquiring the facility to speak in the Hebrew tongue! It was natural for them to do so, because the entire environment was a Hebrew one. The waiters at the table, the counselors, the nurse and the physician, as well as the director, all spoke Hebrew. The announcements on the loud speaker were in Hebrew—and the intro-

ductory word, *Hakshivuu*, attention, as well as the closing exhortation of every announcement *Dabru Ivrit*, speak Hebrew, impressed themselves upon the mind of every camper. Parents cannot begin to realize how quickly and easily a child can master a language in an environment where that language is the spoken one.

There were also classes for Hebrew instruction four or five times a week, so that the children would not forget what they had learned, but be prepared for greater progress during the coming months at school.

Ramah was fortunate in the selection of its director, head counselors and counselors, all chosen because of their experience in the field of education and in camp supervision.

Let not the reader get the impression that study was the only camp activity. All the sports sponsored by the best of camps were indulged in, and the counselors were as proficient in swimming, on the baseball field, or in the other sports as they were in speaking Hebrew.

And how ingenious the campers were! The circus and the masquerade, which are so standardized in most camps, were unique here in the imaginativeness and creativeness displayed by the children. Scenes from Jewish history and folk-lore were cleverly utilized. The dramatic performances were equally excellent, under the artistic supervision of a member of the Habimah, plays were enacted with a perfection that captivated all the spectators.

The Camp was particularly successful in making religious observance beautiful and meaningful. Never can I forget the impressive and touching observance of the *Tishab b'Ab* service, how it was dramatized, yet maintained the traditional aspect, so that the campers—young and old—felt the deeper meaning of their peo-

ple's tragedy of the past and their hope for the future. The Sabbath services at which the campers were the *Hazanin*, the preachers and the readers of the Torah, were not something imposed upon the children, but so inspiring and beautiful that the children felt the true joy of the Sabbath. And that joy came to a climax on Friday nights in the ecstatic dances—Israeli and Chassidic—that went on for hours.

One of the unique features of Camp Ramah was the Leaders Training Fellowship. One of the great problems that face all camps is that of the adolescent boy or girl. Most children, when they reach their fourteenth or fifteenth year refuse to go to camp, feeling that they have outgrown camp life. Ramah had a group of more than 50 boys and girls, of high school and college age, members of the National Leaders Training Fellowship, who combined a vacation of outdoor and sport life with a fine, intensive Hebrew cultural training. What a privilege it was for this group to have a personality of the type of Professor Hillel Bavli, one of the great Hebrew poets of our day, and Professor of Hebrew Literature at the Jewish Theological Seminary of America, as their guide in their Hebrew studies. His courses in the Prophets and in the poetry of Bialik, which he gave to this group, must have inspired these young men and women with a new understanding and a new appreciation of the beauty inherent in this sacred and classic literature of our people.

Many of our people have been pessimistic about the possibility of winning the Jewish youth of America to a love of Jewish culture, Jewish values and Jewish ideals. A visit to Camp Ramah would instantly dispel all such pessimism. I am convinced that if we could have a few score such camps throughout the country we could develop a generation of lay leaders who would assure a Jewish life of intelligence, dignity and creativity that would be a source of blessedness to our faith and our people.

Israel H. Levinthal

IT WAS a wonderfully calm summer evening when our El-Al plane gently glided into Lydda's Airport. In the west the horizon beyond the sand dunes was burningly aglow. Yet, typical of the region, the sun disappeared with a baffling rapidity, leaving the heavens still and unbelievably vast. And I suddenly understood why the Talmudic sages advised their students only to peruse the Apocrypha during the twilight period. For there, at Lydda, I witnessed for the first time the swift transition from day to night (which has its counterpart in the brevity of the morning twilight), a phenomenon common to the Middle East.

How this shaft of information passed into consciousness upon my arrival in Israel I do not know. Never before had I bothered about the alleged unholiness of the Apocrypha—but that's Israel: it shatters your normal thinking mechanisms; it leads you into alleys of memory long forgotten or rather anxiously avoided; it furnishes you with knowledge far above the familiar glib propaganda.

A man used to travelling, I believed that I would arrive calmly, even in a slightly cynical mood. But suddenly tears were streaming down my cheeks. Untouched I had stopped at a dozen airports in a dozen foreign countries—but this time I stared at the khaki-clad passport official as though I had never seen this type of clerk before. (Later, however, I recalled his accent and realized that he was a Viennese Jew like myself.)

The next morning I had to reassure myself, again and again, that the bustling street, the white buildings gleaming in the sunlight, the exotic flowers and palm trees, was not a Fata Morgana, a mirage that might vanish any moment. Perhaps my incredulity was due to my past. To be frank, before the Anschluss of 1938, few of us Viennese thought of Palestine as anything more than a beautiful legend. I recall how a distinguished Austrian Zionist leader ended his lecture: "And in the not so distant future when we—" He obviously wanted to add: "When we shall live in our Jewish state," but he was interrupted by a chorus of gay cynics, "When we shall meet again in the Cafe X," referring to a popular rendezvous of Zionists in Vienna.

Yet even that staunch believer in a Jewish state, who perished in a Nazi death

camp, would have been overwhelmed by the greatness of Israel. His teacher, Theodor Herzl, could not imagine that Hebrew might ever become a living tongue—"Who amongst us has a sufficient acquaintance with Hebrew to ask for a railway ticket in that language?" Remembering this, I once boldly proceeded to a ticket office (at the Jerusalem station) and asked for a fare in my halting tourist-Ivriith. Needless to say, I felt quite relieved when I got exactly what I wanted!

Speaking of railroads, they are part of the *ness*, or miracle, that is Israel. Now, I do not claim that it was the Israelis who built the local railroad system; it actually goes back to the old days of Turkish rule. Yet it was heavily damaged during the War of Liberation, and when, a few months ago, train service was restored in most sections, everybody was very proud of this accomplishment. Still, I made the joyous discovery that the Israelis are healthy enough to jest even about a *ness*. At least a dozen railroad jokes circulate among the population. One, which is harmless enough, refers to the Tel Aviv-Haifa railway which, because of the division of the country, now runs right alongside the Arab town of Tulkarm; local jokers suggest that the carriages ought to have a notice reading: "Bewakkasha, please do not lean out of the state." More ironic is the reference to a sign, supposed to read: "Bewakkasha, do not pick flowers while the train is in motion." Yet when a passenger once complained about the proverbial slowness of the Israeli trains, he was immediately rebuked by the conductor, a stern sabra girl: "I'm very glad that it takes such a long time to travel through our country. It makes me feel that our state is much larger than it actually is!"

A new line is planned to run parallel with the old one, yet far enough away from the frontier. And with more fuel and better engines the speed of the Israeli trains will increase. Yet I cannot help dwelling upon the aforementioned impatient passenger. He can't have been an

A Moving Account of One Visitor's Impression of Israel

THE LAND OF "EIN DAVAR"

By ALFRED WERNER

Israeli. For while an Israeli may jest about shortcomings (and there are many), he accepts *tsena* and all inherent difficulties with heroic equanimity. Therefore, I assume that this unpleasant passenger was a foreigner.

Was it, perhaps, Arthur Koestler, who, far from thinking that Israel was a *ness*, broadcast that it was a "freak phenomenon"? (A wise Jerusalemite explained to me Koestler's arrogance by likening him to the "rasha" in the Passover Hag-gadah who, referring to the Jews, never says "We" but always "They.") Well, forty years ago the brilliant Koestlers, with their pessimism and aloofness, would have laughed at the mad idea of building a metropolis on the sand dunes north of Jaffa, let alone establishing a modern, independent state. Similarly, the Irgun, strenuously extolled by the author of "Thieves in the Night," could not have held the country together for a whole week with its Fascist concoction of terrorism and bravado. What made Israel work, and what will help it to overcome its present economic woes, is the unique spirit of its untiring, indefatigable people, that peculiar mixture of unworldly messianism with very realistic matter-of-factness, as expressed in that all-embracing phrase, *Ein Davar*, which is heard everywhere.

"The hotels are bad? *Ein Davar*, it doesn't matter. We'll fix them shortly. The taxi drivers are fresh? *Ein Davar*, we'll gradually teach them to be polite to tourists. Our girls are slovenly? *Ein Davar*, they'll gradually get used to combs. They may eventually even use lipstick. . . ."

The week I entered Israel several American and South African businessmen happened to fly in too. In less than twelve hours they condemned almost everything between Dan and Beer-Sheba. They were as optimistic about Israel as a wise old uncle is cheerful about his no-good nephew. But when I happened to run

into these gentlemen four or five weeks later, they seemed to have thrown pessimism, together with wisdom, out of the window. In fact, they sang as happily as a barbers' quartet: "Israel bankrupt? Nonsense, it'll get foreign loans. Israel without raw materials? *Ein Davar*, the Weizmann Institute will create them out of the thin air. Israel lacking water? Why, those lovable maniacs will divert the Nile River, or the Euphrates, to irrigate the Emek!"

And yet, this "realistic messianism," invigorating and intoxicating though it is, has its dangers. For there are moments when it threatens to lose contact with reality. Let's suppose that it was a *nesh* which allowed the Yishuv to rout the armies of five Arab states—you can't rely on a miracle to recur whenever there is need for one. There are certain basic facts that cannot be brushed off with an optimistic *Ein Davar*. For instance, it hurts me deeply to mention the flourishing of a vast black market in Israel, and to state that, apparently, Adon X and Gveret Y don't feel they can do anything about the wholesale smuggling. Also, I have heard the man in the street complain about the recent increase of favoritism within the ruling Mapai party and the omnipotent Histadrut. This deplorable nepotism has given mediocrities more important jobs than a small impecunious state like Israel can afford. There was some angry talk, too, about the *shlichim*—individuals who, under the pretense of doing important work for a governmental department or national organization, go abroad to live the life of Riley in Rome, Paris, or New York, while Adon X and Gveret Y are forbidden to leave Israel. And I saw myself how religion has been degraded and abused by political parties to achieve entirely secular aims. . . .

Coming back to the U. S. A. after a two-months' study trip I felt depressed, having seen the dangers that threaten to engulf and bury the little republic, so dear to every Jew. Then I comforted myself, realizing that many young states had to have their Valley Forge. Besides, few of these had the advantage that Israel has. What about Israel's socialized medicine, the nursery schools, the child care system, the political maturity of the masses which is reminiscent of the political alertness of the French underground?

And the eagerness for literature, music, theatre, and the fine arts displayed by the average citizen, a desire which even the dreadful lack of calories cannot stifle? These are Israel's coals, its iron deposits, its diamonds.

Do I seem rhetorical? Well, this is one of the many inexplicable facts about that puzzling patch of land which turns cold businessmen, tired and cynical journalists, even Machiavellian diplomats into orators proclaiming its virtues. During my stay there I met at least one stubborn Balaam who, at the psychological moment, was unable to utter anything but words of praise. He was a hard-boiled representative of a certain Swiss firm, a non-Jewish business expert who had gone to Tel Aviv to investigate the possibility of establishing a branch of his firm in that city. He confessed that, without being an outspoken anti-Semite, he had no particular love for Jews. He had not bothered to visit a single kibbutz. Except for Tel Aviv, he knew only the

Lydda Airport. He held up whatever inefficiency and inexperience he came across to the light of the completely capitalistic states. Yet even he could not help being impressed by the people he encountered, by Israel's will to live by, its democratic spirit that, as he expressed it, "will revolutionize the entire Middle East."

I wished I could have shown him Beer-Sheba, that desert city which is coming to life after a two-thousand years' sleep. Along the dusty and still rather uncomfortable road there are endless rows of eucalyptus which the Arabs call "ard il-Yahud," or The Jews' Tree. For the Jews were the first to plant these wonderful trees all over the country. Along the road to Beer-Sheba they are still a few inches high, but, *Ein Davar*, in twenty years they will be tall and shade-giving. Also, the road will then be equal to the best macadams of Switzerland and the U. S. A. Just give Israel and its tree a little time!

THE OTHER COHEN

By David Wesley

BENJAMIN A. COHEN, who bears the mouth-filling title of Assistant Secretary-General of the United Nations Department of Public Information, is often confused with Benjamin V. Cohen of the United States' U.N. delegation.

The two Cohens, who are constantly tripping over each other's feet, are perhaps the best known of the Jewish personalities who labor, either as delegates or as secretariat officials, for the cause of world peace with the United Nations.

Smiling "Chile Ben" Cohen has easily the most frenetic assignment. He has earned the designation "Chile" Ben on the reasonable ground that he comes from Chile and it conveniently distinguishes him from the other Cohen. A large, bland, gravel-voiced individual, Chile Ben is the world organization's combination of Grover Whalen and Steve Hannegan, that is, chief handshaker and press agent.

The department he heads is staffed by over 400 people of 43 nationalities. This is what it does every day: It runs a full-fledged "city room" to cover and record every item of U.N. news, both at Lake

Success and wherever else meetings are held, for the benefit of the world's press. It prepares radio broadcasts that go out to every area of the globe in 22 to 30 languages. It cuts records for distribution the world over. It produces newsreels and documentaries, both radio and film, composes and distributes film-strips, publishes a weekly newspaper in three languages, countless pamphlets, digests and full-length volumes, and operates U.N. information centers in more than a dozen countries.

Chile Ben, both of whose parents stemmed from refugee families driven by persecution from Lithuania and Poland, and who became in turn a linguist, journalist, professor and one of Chile's top diplomats, was the organizer and builder of this huge public information machine, having been called to do the job when the U.N. was in its formative stage. Today, with the machine functioning as smoothly as is humanly possible, Cohen sandwiches the chore of running it in-between speeches and the vast variety of publicity-getting enterprises a press agent is responsible for.

Following is the text of the sermon preached by Dr. Levintbal on Rosh Hashanah.

AS WE look upon the world scene today I am reminded of a striking sentence which Heinrich Heine wrote in a moment of depression and anguish: "My dear, I have a toothache in my heart." We too can say that we have the intense pain of a toothache in our hearts.

The special prayer which the High Priest offered in behalf of the inhabitants of the low-lands of Sharon when he entered the Holy of Holies on the Day of Atonement has a new meaning for us in these days of the atomic bomb: *shelo ye'osu botehem kivreben*, "May their homes not become their graves!"

After the bloody war to establish a one world and universal peace, we have been plunged into battle again. For five years we had been living on top of a volcano; now the volcano has erupted, and once more the nations are called upon to sacrifice their sons to Moloch. With the prophet Jeremiah (4:23) we may cry, "I look out on the earth and lo, *tobu vo'vobu*, "all is chaos and confusion!"

What is the deeper meaning of this conflict? It is well to consider this question on Rosh Hashanah, which marks the anniversary of the world's creation. *B'tisbre nivro ho-olom*, "It was in the month of *Tisbre* that the world was created," our Rabbis tell us. We are still engaged in the process of creation, in fashioning a world fit to live in. On this anniversary of the world's birth, let us see what is the wrong with it, what progress, if any, we have made in all the ages of our existence.

In the field of mechanics and technology, in unraveling the mysteries of the physical world, we have made great progress. We have mastered space and time. But, alas, in human relationships we seem to have remained where we were at the dawn of history.

Will Durant, the well-known philosopher, has put this thought in apt words: "What we call progress is perhaps mere superficial change; a succession of fashions in dress, transportation, government, psychology . . . automobiles and pants are not progress; they are change; they are new ways of doing old things; new

errors in the vain attempt to understand eternal mysteries. Underneath these varying phenomena the essence remains the same; the man who uses the steam shovel and the electric drill, the tractor and the tank, the adding machine and the machine gun, the aeroplane and the bomb, is the same sort of man as those who used wooden ploughs, flint knives, log wheels, bows and arrows. . . . The tool differs, the end is the same; the scale is faster, the purpose as crude and selfish, as stupid and contradictory, as murderous and suicidal, as in prehistoric or ancient days; everything has progressed except man!" ("On the Meaning of Life.")

How true Durant's words are can be seen from a tale which the Bible records at the very beginning of world history—the story of Cain and Abel, the two sons of Adam and Eve. These two men had the whole world for themselves, and yet they could not get along. "And Cain spoke unto Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." (Genesis 4:18.) What a strange tale, and how modern it sounds! Ages have passed since the days of Cain and Abel, but man has not changed.

Our Rabbis elaborate upon this story (Genesis Rabbah 22:16). *Al mah hoyu medaiyonim*, "What was the cause of their quarrel?" they ask; and we have two explanations. *Omru bo'u v'nachalok es ho'olom*, "They said, come let us divide the world between us." One tradition has it that they agreed that one should take all the land, and the other all the personal, the movable, property. But soon a quarrel arose. One said: "The land on which you stand belongs to me," and the other said: "The garments that cover your body belong to me." And thus, while arguing, Cain suddenly leapt on Abel and killed him.

Rabbi Joshua, in the name of Rabbi Levi, invoked another tradition. Cain and Abel divided the entire world between them, each taking a half of the

The Past is Relived in Events of Our Times

CAIN AND ABEL TODAY

RABBI ISRAEL H. LEVINTHAL

earth, and a half of all that was on the earth. And this was their dispute: Cain said, *Bitchumi yiboneb bamikdosh*, "In my sphere will the holy Temple be built!" And Abel said, *Bitchumi yiboneb bamikdosh*, "In my sphere will the holy Temple be built." And as they argued, Cain jumped upon Abel and slew him.

What depth of meaning these ancient sages reveal in portraying the world before us!

We had hoped for and dreamed of One World. But we soon saw that this was not to be. We found the world divided—one half in the *T'chum*, in the sphere of the Communists, and the other half in the *T'chum*, in the province of the democracies. One would imagine that now, the world having been divided, we could have peace. But, alas, how mistaken we were. The dispute that has followed is the same that led Cain and Abel to fratricide. Both traditions go to the essence of the quarrel. Each party has a claim upon what the other possesses. But instead of discussing the justice of these claims, instead of making—as we had hoped—the United Nations the peaceful arbiter of these contrary demands, what do we find? Again, without warning, Cain attacks his brother—the North Koreans plunge their swords into the hearts of their own brothers. And not only South Korea, but so many other peoples are now threatened by the Communist forces who keep repeating the words of Cain: "The land on which you stand belongs to me!" Happily, Abel, today, is not alone. Almost all the countries of the world have risen to thwart this attempt of the modern counterpart of Cain to make force and aggression the deciding factor in the destiny of nations.

The Biblical text goes even further. The verse begins with the words: "And Cain said to Abel his brother . . ." but it does not record what he said. The Gaon of Wilna has a beautiful comment on this sentence: This is exactly what

he said, *Ochiv, He is his brother!* And while proclaiming his brotherly feelings, *va'yokom Cayin*, Cain jumped upon Abel, his brother, and killed him. How well these words describe the tragedy that began with the entrance of the troops of North Korea into the land of their brothers in South Korea!

And the second tradition probes even deeper into the analysis of the world tragedy. Both sides claim—"in my sphere, under my aegis, will the Temple of man's salvation be established!" The democracies assert that under their influence alone can the Temple of man's hopes be built, and the Communist governments make the same assertion. *B'soch kach*, while thus arguing, the forces of Communism, emulating Cain, thought that they could settle the matter by conquering the democracies through the might of the sword, and thus establish the Temple of man's salvation under their banner.

But the old story in the Bible emphasizes this cardinal truth—the Temple of Holiness can never be established through force and bloodshed. Not with the curse of Cain can man's salvation come. Our tradition tells us that King David could not build the Temple because his hands were stained with blood (I Kings 8:18; I Chronicles 22:8). Iron, according to the Torah, could not be used for the erection of the altar because the weapon of war cannot be used in fashioning the altar of peace. (Mechilta to Exodus 20:22.) The Temple of man's hope and salvation will be built in the *T'chum*, in the province of those who will offer most to prove real brotherliness among men, who will show the willingness to help and to uplift the fallen and downtrodden and to establish liberty and democracy among all the peoples of the world.

To quote from a recent editorial in the *New York Times*: "We may look to the immediate future with sad hearts. How much more cause for rejoicing there would be if the dispute between the two main systems of human society could be settled according to which could do the most for its citizens (and, I would add, also for the peoples of the world)—which could house its people best, feed them best, make the best use of their energies and their initiative, raise them to the highest levels of intelligence, enable them to live most happily and freely." That

is the only way to prove which will be the *P'chum*, the sphere of the world in which the Temple of man's hopes and aspirations will be built.

We know that America and the United Nations did not want war. America weeps at the thought of sacrificing her sons on the battle-field. The Rabbis tell us that when father Abraham, about whom we read in the Torah lesson of this festival, was asked by God to sacrifice his son Isaac, God found him ready to perform the sacrifice *B'chol Lev*, with all his heart, even though tears flowed from his eyes and he was shaken with grief. With a similar sadness and grief (Genesis Rabbah, 56:11), we in America hear again the call of our country to send our sons to the battle-field; but like Abraham we will respond to this call and answer the challenge of aggression *b'chol lev*, with all our hearts. Defeat for America and the United Nations is unthinkable. It would mean the spread of the flames of war into a world conflagration. It would mean the end of whatever hopes and dreams we had that the United Nations would become the guardian and preserver of world peace.

As to the outcome of the war, we are

confident. We know that though it will mean much suffering and heavy sacrifices, victory will come to America and the United Nations. But the question that should concern us is—what about after the victory? Unless the democracies will learn the lesson which our Bible and our tradition emphasize, we shall not have peace, but only the illusion of peace that followed the last war.

Communism has this apparent advantage: like Cain, it appeals to the oppressed peoples under the mask of brotherhood. It lures them with the hope of bread—economic freedom, which they so sorely need. The tragedy of democracy is that while it hates war and hesitates to use force, it fails to impress the peoples of the world with the essence of democracy. The democracies speak to them of political freedom, of the dignity of man—but these are distant luxuries to the man who is starving. The democracies must prove to these suffering masses, not only by precept but by example, that democracy also implies economic freedom, freedom from all imperialism and colonialism, and freedom from social bondage.

(Continued on page 23)

IMMIGRATION INCREASES ISRAELI HEALTH PROBLEMS

THE infant mortality rate in Israel was the fourth-lowest in the world until two years ago. Last year, however, with the arrival of many ill and weak children mainly from Yemen, it jumped suddenly to nearly thrice the usual rate and is only now falling again. Women immigrants get free care at all infant welfare centres for the first year after arrival in order to convince them of the usefulness of these institutions, and to teach them the elements of modern child-care. It also takes time to get immigrants from Oriental countries used to the idea that babies should be born in hospitals rather than in hovels. Some of them acquired distrust of hospitals after hearing that children often died there—usually after having been transferred too late through the ignorance of the parents.

Immigrants from the Yemen are very often afflicted with trachoma and worms, and by excessive timidity in the presence of doctors. Blood had to be flown from Israel to the Aden transit camps to save thousands emaciated by tropical malaria

contracted on their trek through the pestilent low-lands along the Red Sea coast. When a wave of immigration required special attention, established localities often had to be temporarily denied the services of their best physicians until the crisis was over.

Many of the oriental immigrants are weakened by customary malnutrition, which is not easy to cure since it takes them much time to grow accustomed to our more balanced, but very different, diet. But things are improving, although sanitary conditions in new settlements are often far from satisfactory and are troublesome to the devoted Ministry of Welfare instructresses and to delegates of various women's organizations. Instruction in hygiene is given also in thrice-weekly broadcasts in all required languages.

The Yemenite tuberculosis rate is 6-8 per thousand, or double the world average. This is the most common serious illness among all immigrants, comprising one-third of cases requiring hospitalization.

THERE can be no greater tribute of words to the memory of Field Marshal Jan Christiaan Smuts, than to apply to him the ancient Hebrew aphorism, "zadik ei umot ha-olam," the righteous among the nations of the world. Whenever men spoke of him he was referred to as "the world's elder statesman," and he truly personified the best in our civilization. He was the first world citizen, and it was his vision that helped shape the League of Nations and later the United Nations, just as he had fathered the Union of South Africa and the British Commonwealth of Nations. His lifetime was filled with significant political, military, scientific, philosophical and literary accomplishments that transcended the bounds of his own South Africa.

For the Jewish people the memory of this great man is especially precious because of his inestimable devotion to the cause of Zion under all conditions. At a time when those who worked for this ideal were looked upon as dreamers, Smuts had the unshakable faith that the coming generation would witness the establishment of the Jewish State. His was the privilege to help a dream unfold into reality, and he was still Prime Minister of the Union of South Africa when the independence of Israel was proclaimed. His government was among the first to recognize the new State of Israel. The Jews of South Africa always found in him a loyal friend.

Throughout his life Smuts was an assiduous reader of the Bible. Already in his youth he was imbued with a deep religious feeling. Later the lofty poetry of the Scriptures appealed to his literary tastes. He read the Old Testament over and over again because the heroes of ancient Israel satisfied his religious cravings. He said that the Biblical characters had attracted because, as Heine expressed it, "The Greeks were only beautiful youths, but the Jews were always men, strong unyielding men." Until his last days Smuts continued reading the Old Testament. "The older I get," he explained, "the more of a Hebraist I become. They knew God, those old Jews. They understood the needs of the soul. There is no literature like the Psalms. Then comes Isaiah. I put the Bible above Shakespeare, who has to me the deficiency of being without religion."

In the Death of Jan Christiaan Smuts the World Lost a Great Citizen and the Jews a Benefactor

A FRIEND PASSES

By OSCAR HERSCHMAN

The Old Testament aroused in him a liking for Jews. He felt a special love for the hills and valleys of Israel because of the Bible, and became infused with its spirit of justice, human brotherhood and universal peace.

Jan Christiaan Smuts was born on a farm near Capetown on May 24, 1870, of Dutch and French Huguenot parents. This Boer farm boy, upon his graduation from a South African college, won a scholarship to study law at Cambridge University. He thereupon left the veldt of South Africa and sailed for England. While studying at Cambridge, Smuts became interested in the poetry of Walt Whitman, about whom he wrote an essay entitled, "A Study in the Evolution of Personality." Smuts was interested in science, botany and agriculture, and years later he was honored by various scientific bodies throughout the world for his botanical discoveries.

After a remarkable academic career at Cambridge, Smuts practiced law at Capetown. He soon joined the ranks of "Oom Paul" Kruger and was appointed State Attorney for the Transvaal. As a commander of cavalry in the Boer War, Smuts rendered distinguished service, and upon the declaration of peace he devoted his energies to the reconstruction of his country. Twice he became Prime Minister of South Africa, and during his terms of office he endeavored to alleviate the racial antagonisms with which his country is beset and he employed all his talents to curb the growth of narrow nationalism.

During several campaigns in the First World War, General Smuts demonstrated his prowess and brilliant military strategy. Colonel Josiah Wedgwood, who also showed himself a true friend of the Zionist cause, was an officer under Smuts in the successful campaign against German East Africa. Deserving of mention is the fact that the campaign in Palestine under General Allenby received full assistance in organization from General Smuts. He

was offered a seat in the British War Cabinet during the First World War upon the recommendation of Mr. Lloyd George. As a member of this Cabinet, Smuts worked out the plans for the British unified air service, which became the Royal Air Force (R.A.F.).

Smuts was the author of the book, "The League of Nations: A Practical Suggestion," which met the approval of President Wilson and Premier Lloyd George, and formed the basis for the Covenant of the League. At a reception that was tendered for the late British Chief Rabbi Hertz in Johannesburg, General Smuts, after discussing the significance of the Jewish National Home in Palestine, said, "The most noble expression of the idea of the League of Nations was given almost three thousand years ago, although the prophet Isaiah did not mention the League, nor did he see Geneva. But perhaps Geneva is only the halfway house to Jerusalem."

Almost as soon as General Smuts had arrived in England to attend the Imperial War Conference during the First World War, it was destined, as he himself said, that fate should link his fortunes with that of the Jewish people. He foresaw that a solution of the Zionist question might be brought about as an outcome of that war. He frequently consulted with Dr. Chaim Weizmann, Dr. Nahum Sokolow, Vladimir Jabotinsky and other Zionist leaders, and then discussed the plans for the Jewish National Home with Mr. Lloyd George and Lord Arthur James Balfour. Lloyd George and Smuts collaborated with Balfour in the British Cabinet when the Balfour Declaration was issued.

Dr. Weizmann, in his autobiography, "Trial and Error," describes his first meeting with General Smuts during those memorable days prior to the issuance of the Balfour Declaration. "A sort of warmth of understanding radiated from

him," he writes, "and he assured me heartily that something would be done in connection with Palestine and the Jewish people. He put many searching questions to me, and tried to find out how sincerely I believed in the actual possibilities. He treated the problem with eager interest, one might say with affection."

On the significance of the Balfour Declaration Smuts expressed himself as follows, "One of the great objects we fought for in the war was to provide a National Home for the Jewish people. We shall stand for a National Home for the Jews and look upon that as an act of national reparation which will rank as one of the historic achievements in the world. The Balfour Declaration has become the foundation of a great policy of international justice. The greatest, most ancient historic wrong has at last been undone, and the prophecies of the restoration enshrined in the world's greatest poetry have come true."

Time and again Smuts affirmed his strong determination to support Jewish rights, and particularly Jewish rights in Palestine. On several occasions he reiterated that his aid to the Jewish people in their efforts for the establishment of the Jewish National Homeland had been the justification of his life. The Jews of South Africa held him in the highest esteem and affection. Early in his career when Smuts spoke on behalf of "Het Volk," the political party he had helped to found, he extended an open welcome to Boers, Jews and Britons. At that time he said, "Nothing in the whole bloody history of the human race compares with the history of the Jewish people. Our love for our own people must be extended to other peoples and other countries. I do not know of any other people on earth who, from their own love and bitter and sorrowful experience, is more able to teach us that than the Jewish people. The Russian Jews who have come to this country intend to make it their home; they always have been and will continue to be welcomed by us."

When the Nationalist government came into power on a previous occasion in South Africa, it proceeded to enact anti-immigration legislation which was most vigorously opposed and attacked by General Smuts. When finally in 1931 a

Quota Bill was about to be passed in the South African Parliament, it was only through the intercession of Smuts that a provision was made allowing women and children overseas to join their husbands and fathers already settled in South Africa.

Smuts appeared on Zionist platforms in South Africa on numerous occasions. The Zionist Federation of South Africa always found in him a devoted and loyal friend. He joined with the Jewish citizens of South Africa to protest the British actions in Palestine. He was happy to participate in the gala celebration arranged by the Jewish Community of Johannesburg when the State of Israel was founded.

When injustice was done to the Jewish people, Smuts always reacted significantly. When the infamous Passfield White Paper was issued, Smuts was so angered that he sent a cable from South Africa to the British Government con-

demning "our present Palestine policy, which marks retreat from Balfour Declaration." In this famous cable he went on to say, "Declaration was definite promise to Jewish world that policy of National Home would be actively prosecuted and was intended to rally powerful Jewish influence for Allied cause at darkest hour of war. As such it was approved by Governments of the United States and other Allies and accepted in good faith by British Government. It represents debt of honor which must be discharged in full at all costs. Circumstances of original Declaration were far too solemn to permit of any wavering now. I would most solemnly urge Government statement should be issued that terms of Balfour Declaration will be carried out in good faith, and Government's Palestine policy be recast accordingly."

At the time when America was celebrating the tenth anniversary of the

HOW MY COUSIN SOLED HIS SHOES

I HAVE a cousin 90 years of age living in Switzerland near Zurich. He had been a wealthy textile merchant in Berlin before the Nazi plague. Because he was so rich and respected, the Nazis spared his life and graciously granted him an exit permit to Switzerland—after he had transferred his fortune to them in return for the passport. Not a *pfennig* was left to him. Switzerland gave him an entry visa after his only daughter and her husband in London had given the necessary guarantees, to provide for him in Switzerland.

Because of the British monetary exchange the old gentleman was reduced to the barest minimum for food and shelter and was forced to take up an agency for a textile firm. But he constantly ran into financial difficulties and was forced to borrow small amounts for some essential expenses.

Once his shoes were in a deplorable condition and his purse was completely empty. It happened that he was invited for dinner by a friend, a Zurich millionaire, and between the soup and the main course he diplomatically exposed his shoe soles to his host. The host looked sympathetically at the riddled shoes and said: "Why don't you write to your daughter in London? Perhaps she hasn't the slight-

est idea of the plight you are in." "Thank you ever so much for your kind advice," my cousin answered smiling, "I have her address."

A few days later he was sitting in the park with another friend, who had just inherited a large sum from a relative in New York. (Such things happen in other people's lives, never in your own.) A sudden impulse urged my cousin to try his luck once more. His companion listened, looked at the shoe soles and said: "You know, old friend, the best thing for you would be to go into an old folks home. There they would take care of you." "Thanks for your kind advice," my cousin answered, "that is certainly a good idea."

At night, alone in his small room, my cousin pondered his defeats and reproached himself for having so little understanding of human nature at the age of 90. He was so angry at himself that he could not sleep. At two A.M. he got up and jotted down a sketch describing the two experiences. The next day the sketch was accepted by a Zurich paper and he received a fee of 40 francs, more than double the sum he needed to repair his shoes.

How interesting to read about such incidents! —DR. ERNST WARSCHAUER.

League of Nations, Smuts was invited to participate. He arrived in this country in January, 1930, and traveled through the United States and Canada. The greatest universities in both countries conferred honorary degrees upon him. Soon after his arrival in New York he had conferences with various Zionist leaders and a public reception was arranged in his honor on January 17, 1930. At this gathering Smuts delivered a masterful address in which he reaffirmed his belief in the final complete realization of the Zionist aspirations. Smuts expressed the hope and confidence that the Jewish people would continue doing their utmost for Palestine. Looking at the audience who came to pay him tribute, he said that he was convinced that the coming generation would see the successful and complete establishment of the Jewish National Home in Palestine. He told this gathering that Jewish immigration into Palestine was to be free and unrestricted, and that he looked forward to the Jews becoming a majority in that country.

In 1939, the Hertzog government fell on the issue of neutrality, and Smuts once again became Prime Minister of the Union of South Africa. Smuts, with the help of his United Party, formed a new government which lasted until May 26, 1948. Under his leadership his country rendered valuable service to the Allied cause during World War II. Smuts became a Field Marshal in the British Army in 1941. In 1945 he traveled to San Francisco where he played a prominent role in organizing the United Nations and then wrote the inspired preamble to the Charter of the United Nations. The smaller nations of the world found an able champion in Smuts, who endeavored to safeguard their interests in this new world organization. While in San Francisco, he conferred with outstanding representatives of Jewish organizations on the Palestine issue and other Jewish problems.

Dr. Weizmann wrote in his autobiography, "We were attracted by the idea of a visit to the country of Smuts, who had played such a noble part in the first stages of our movement, and whose generous interest had and has continued unabated." When Dr. and Mrs. Weizmann visited South Africa, Smuts received them most warmly and treated them as

old trusted friends. In an address delivered in Johannesburg, Smuts said that the Jewish people were fortunate in having such an outstanding leader and statesman as Dr. Chaim Weizmann, who, in his opinion, was the greatest leader since Moses.

Last May this Elder Statesman celebrated his 80th birthday and was honored by the whole world.

Field Marshal Jan Christiaan Smuts passed away at his farm near Pretoria, South Africa, on the eve of the Jewish New Year, on September 11, 1950. Heartfelt grief was felt by his many friends and admirers throughout the civilized world, and particularly in the British Commonwealth of Nations and Israel, as well as by Jews everywhere. Truly expressive of the feelings of Jews was the cable of condolence which the

Knesset of Israel sent to his widow and family, and to the government and people of South Africa, "Israel deplors the loss of a great friend of long standing since the Balfour Declaration, in whose shaping he participated. Until his last day he remained faithful to the vision of the Jewish people's return homeward. We are gratified by his friendship and help. His name is engraved on Israel's map in the settlement of 'Ramat Yochanan,' as well as in the hearts of all our people."

Field Marshal Jan Christiaan Smuts was truly the first citizen of the world. As for the Zionist cause and the Jewish people, many have been their friends, but few have endeared themselves more genuinely than Marshal Smuts. He has become a great and beloved personality in Jewish history.

A LETTER TO THE REVIEW

AS A Christian, a Protestant, I wish to express my admiration for the superior way in which the Jews of America have responded to the problem of helping the victims of Nazi destruction. I am convinced that so whole-hearted an effort cannot be ascribed to racial loyalties alone. Rather it must be because of an innate hatred of tyranny, a love of freedom that demands that it be shared by all. I should like to cite a case with which I became familiar as a teacher in Erie, Pennsylvania.

A young girl of eighteen and her younger sister, whose parents had been lost in Hitler's ovens, came to Erie where arrangements had been made by the local Jewish welfare agencies for them to work for a family for their room and board. The older sister was intensely interested in furthering her education so an arrangement was made whereby the older girl would work as housekeeper during the day while her sister went to school, then, after the evening meal, she would go to night school while her younger sister would take over the job of putting the children in the home to bed.

So while doing a full day's work, she worked furiously at her books at night. Within one year she had passed all the subjects required for high-school graduation, and passed them with very high grades. She applied for entrance to Peoples Hospital at Akron, Ohio, and was accepted as a candidate in the Nurse's

Training Course. Because she had been helping to put her sister through high school her funds were low. When she left, gloriously happy, to take up her training as a nurse, she had just enough money to purchase the required uniforms, and to meet other necessary expenses. Figured out to the penny, she found she would have just fifty cents a week for herself over the three-year training period. But she went ahead, confident that she would make her dream come true. And she's doing it. Her record has been phenomenal. Her grades have been almost entirely straight "A's." Her spirit and attitude toward her work have been such that, at the recent "capping" ceremonies, the Superintendent of Nurses, Mrs. Fishbaugh, announced that she would like the privilege of putting on this girl's cap herself, an unprecedented action that showed the high esteem in which this girl was held by her superiors.

Within a short time she will be a graduate nurse with a record that few have achieved in Peoples Hospital. She is studying her American history and government, for she hopes within a short time to become a full-fledged citizen of this land that has given her the things she only dreamed of before.

So you who have given to help this girl and many like her can feel a real glow of pride in her accomplishment.

WILMOT F. COLLINS, *Instructor*,
Erie Veterans' School, Erie, Penn.

THERE is a Hebrew saying that it is a mitzvah for a son to publish posthumously the writings of his father. Dr. Felix S. Cohen has however not been animated by filial piety alone in issuing unpublished and uncollected writings of his father, the late Professor Morris Raphael Cohen, but because there was enduring worth in them. About half a dozen of Cohen's works have been published since his death on January 25, 1947—in fact more than were published by him (without collaboration) on philosophical subjects during his lifetime. The two that are of more immediate interest to his fellow Jews are his autobiography, "A Dreamer's Journey," and "Reflections of a Wandering Jew."

There must however be a brief consideration of Cohen's mental capacities, philosophic contributions and intellectual tendencies before his writings about Jews and Jewish culture can be fully understood. He has left the best analysis of his own personality and of his faculties in his autobiography. Indeed he has often been as severe with himself as he was in his judgments on the works of others. He would probably never have welcomed the fulsome and extravagant laudation that it has been fashionable to heap upon him since his death. If he knew his strong points he was aware of his limitations, and no idle vanity prevented him from dwelling upon them. In fact he underestimated himself.

How Cohen, the poor immigrant boy, became a national figure in education and philosophy, both as a lecturer and a writer, and won the friendship of many notables, among them Justice Oliver Wendell Holmes, is a fascinating story. He came to America in 1892, at the age of twelve, with his mother, his father having preceded him. He was educated in the public schools and at the College of the City of New York, where he spent five years from 1895 to 1900. He taught for a year in a public school and in 1902 began his association with the City College. There he first taught mathematics, then philosophy till his retirement in 1938. He took courses as a graduate student at Columbia and Harvard during his early teaching period, and he also studied law for awhile. He was married in 1906 to Mary Ryshpan, who proved a good helpmate, and he suffered from poverty

The Story of a Philosopher Whose Own Autobiography Dominated His Life

THE REMARKABLE MORRIS RAPHAEL COHEN

By ALBERT MORDELL

in the early days of his marriage. He tells with justifiable pride of his labors as editor, writer and lecturer, and mentions the honors he received in his later years. One of the greatest thrills he received was when he was asked to lecture at Harvard in 1938 and gave a course in metaphysics. He never ceased learning and developing. He made up for defects in his strictly scientific and philosophic training by taking an interest late in life in art and belles-lettres. He modestly tells how he came to learn from the poet Edwin Arlington Robinson, and from others whom he met at the McDowell and Yaddo colonies, that the enjoyment of nature is motivated by art, that artists teach people to see and hear. He even realized that he had led a one-sided intellectual life and sought to make up for it. For a brief spell he wrote some good literary criticisms; in 1939 he reviewed Bernard Smith's "Forces in American Criticism," and pointed out weaknesses in the Marxian approach to literature.

The aesthetic side of Cohen was, as it were, partly frozen, and like John Stuart Mill he became an intellectual machine. Logic and reason displaced interest in beauty or artistic portrayal of emotions and even character portrayals. As a boy he read Yiddish classics, including fiction, and the novels of Hugo and Dumas. As a student in college he took courses that embraced the usual English classics. The fact is, he was not immersed in poetry, fiction, drama or even literary criticism though he tried to write about the latter. Naturally he missed a side of literary culture that was bound to affect his thinking and might have helped his style, good even though abstract. He realized when he finished his first book, "Reason and Nature," that he had omitted consideration of the irrational forces that make for human frailty and oppose reason in our conduct and thinking, and he contemplated a sequel which never came. In short, the very theme of literature, the drives of

passion that influence human conduct were left out. Of course he never mentioned sex in his autobiography. He tells us he went to one movie in his life, and that was in connection with a portrayal of Einstein's relativity, in which he had a part. His literary taste ran against a pathetic subject like that dealt with in Hardy's "Jude the Obscure." He would not stomach a Zola novel. But though he tells us he did get to read Tennyson, and though he quotes lines from other poets and does refer occasionally to a great writer, many of the literary classics seemed closed to him. In an essay on Heine he lets the poet severely alone. He does better with Dante. In his day, Ibsen and Brandes were influential, but they seem not to have concerned him, and instead of Balzac and Stendhal it was Dumas and Hugo that he thought of. Unlike philosophers like Santayana and James, belles-lettres appealed to him in a limited manner. He was like the mathematician who asked was "Paradise Lost" proved.

He himself tells us he never had the sustained energy or exuberant fancy to indulge in long flights of creative writing. He was capable however of introspective writing but reserved it for his diary. He was puritan and ascetic though he did not approve of puritanic or ascetic philosophies. A book on sex undoubtedly shocked him. The Jew in him made him hostile to portrayals of men indulging in wickedness or crime, yet he wanted to be a writer depicting emotions. He tells us that since his adolescent years, and especially since the death of his father in 1934, and of his mother two years later, his autobiography, which emphasizes his contempt for a practical sense, was uppermost in his mind. He wrote: "Sometimes I would cross-examine myself, 'If some Spirit were to stop you and say 'What would you care to do most of all?' what would you say?'" and the

answer was "My autobiography." Well, he wrote his autobiography but he became ill in 1942 and died in 1947, leaving us a monumental work. It is not in the class with Rousseau but rather with Mill.

What stands out from his valuable account of a young man's education in the nineties and his career as a teacher is the fact that his ambition finally developed into a preference for writing imaginative literature to Philosophical works, and a realization that such a goal seemed beyond him. Writing his autobiography became the favorite diversion of his later years, and he told his son he had a burning desire to tell the Odyssey of a generation of Jews in which he would pay tribute to his parents and tell of their struggles here and his own, and to describe the life in Russia. He was about fifty-five when the passion for telling such a story arose in him, and he had to tell it under the handicap he felt of being unable to write imaginative literature. The Muse, he once wrote in his diary, had deprived him of the power of song. It is rather strange that this great philosopher came to believe that creating literature was more important than writing philosophy. He seemed to prefer to be known by this autobiography. In justice to himself he turned out to be a better imaginative writer than he suspected. He sought to emulate the writers of a vast literature dealing with the struggles of immigrants in America, books like Mary Antin's "The Promised Land" and Abraham Cahan's novel "The Rise of David Levinsky." He also desired to do what has been done much better by Yiddish writers in America who were describing life in the old country, writers like Leon Kobrin in "A Lithuanian Village," or A. S. Sachs in "Worlds That Passed," which had been translated into English. He created a worthy companion to these works.

This is not the place to dwell at length on Cohen's achievements as a philosopher or a teacher. His accomplishments in the latter capacity have been attested to by former pupils, some of whom have become notable. His was not an original mind. He has himself told us what his aims were. He sought not to inculcate any new set of doctrines but to enable

his students to attain intellectual independence and to think philosophically. This led to his challenging extremely modern views that his more radical students embraced, such as psychoanalysis, economic determinism and the theory of evolution in-so-far as it built up a false philosophy of progress. Yet it is most likely that his future reputation will rest on his philosophical books. Appraisal of his contribution and services in the philosophical realm must be undertaken only

by those who could match him in learning. While he essayed at times to be a literary critic he was preeminently the logician. His most readable work for the general non-Jewish public is his "Faith of a Liberal." Here we have the bold Cohen who did not scruple to write an article called "The Dark Side of Religion" where he virtually follows the same lines as Lecky and Draper, Ingersoll and Joseph McCabe.

But it is on the Jewish portion of his

SEVEN STARS OVER THE SEVEN SEAS

By M. Y. BEN-GAVRIEL

TODAY, just over two years since the establishment of our State, Israel has 80,000 tons of merchant shipping. This figure, small though it is, is by no means inconsiderable in relation to the size of our population and country. The story of our merchant marine since the founding of the State has received some measure of publicity, but its origins and development are less well known. They go back to about 1920, and they furnish an interesting tale of repeated attempts and failures, some of them gallant indeed, until success was finally achieved.

It was in 1920 that a Jew living in Jaffa bought a small ship, which he named "Hechalutz," with the intention of trading along the coast. However, he had not the slightest idea of seafaring, and within a few months the vessel struck against the rocks off Jaffa and sank. Six years later, a group of American Jews purchased a large vessel, the "President Arthur," and conceived the daring idea of entering into competition with the big American lines. But the "President Arthur" made one single voyage, and the company quickly dissolved.

In 1933 two Jewish businessmen named Farbstein and Tuvim decided to compete with the old-established Egyptian and Greek companies and set up a Palestine-Egypt-Cyprus freight line. As might have been expected, this attempt ended with their vessel, the "Carmel," being put out of business by the foreign lines, which had more capital and experience. That same year a Palestinian Jew, by the name of Grebkov, bought a 200-ton steamer in Denmark. The ship sailed from there to England, where she took on cargo for Greece. On her way out from England,

however, the ship disappeared, together with her captain, owner and four-man crew, leaving no trace behind her. This mystery of the ocean remains unsolved to this day; but Grebkov's mother, who lives in Israel, still hopes that her son will one day reappear.

Although by 1934 foreign imports to Palestine averaged 4.5 tons *per capita* of population, there was still no Jewish shipping. The next attempt to compete with the ships of twenty-two foreign countries which were then frequenting Palestine's ports—they aggregated over a million tons—was made in the same year by a German-Jewish group, which employed two ships for the purpose. This attempt failed too, mainly because the population and the Zionist authorities did not appreciate the importance of Jewish shipping, preferring the easier course of using the available foreign vessels, and because none of the pioneers in this field possessed seafaring experience. Nevertheless, despite the successive failures, a Rumanian Jew called Berkowitz, in 1934, tried to inaugurate a Haifa-Constanza line. But he had no better luck than his predecessors. One of his ships, the "Har Hacarmel," caught fire and was destroyed in the port of Constanza, while the other, the "Har Zion," struck a mine during the World War and sank with its entire crew of eighteen.

The first profitable attempt by a real shipping firm was undertaken by the German-Jewish company of Borchard and Barnett, which operated a line plying between Haifa and the ports of Egypt, Cyprus, Turkey, Bulgaria and Rumania, with the freight steamers "Atid" (7,000

(Continued on page 23)

"A Dreamer's Journey" that one loves to dwell. It is so human at times, so poignant. Take this one line "Nevermore will I hear my mother read the *Tzenou V'renou*." It almost draws tears from thousands of emancipated American Jews who recall how their own mothers pored over the legends in this work and believed every fable in it—women who were pious and never wavered in their trust in the God of Israel despite their sufferings. The chapters that stand out to all Jews are the first six and the prologue, in which he tells about his early boyhood in Neshwies, a town near Kletzk, Russia. (He was born in Minsk in 1880.) His account of his life and that of his parents in Brownsville bring in notes familiar to many Jews. Like other immigrant Jewish youths, he became a socialist and broke away from his parents' influence. There was the inevitable clash which, however, never led to any loss of reverence for or break with them. While the chapters dealing with his achievements are valuable—in fact a history of American education and philosophy—it is book seven, entitled "Jewish Social Studies and American Philosophy," that holds more immediate interest for the Jew. The chapters are entitled "Religion," "The Jewish Heritage in America," "The Piety of an Agnostic," and "Jewish Social Studies: A Contribution to America." He was a factor in founding an organization which was one of the crowning achievements of his life, though not all had faith in its method or success in solving the problem of anti-Semitism. This was the Conference of Jewish Relations, established in 1933. It published several works and, through Cohen, began the periodical "Social Studies" in January, 1939. During four years he published in it some of his more important reviews of books on Jewish subjects. It might be thought that it was only with the advent of Hitler that Cohen took an interest in Jews. On the contrary, back in 1928 and 1929, alongside of Dr. Chaim Tchernowitz (as he then was known) he sought, as Chairman of the Talmudic Library, to issue a Talmudic encyclopedia. The apathy of his fellow Jews prevented realization of the project. One likes the following comment by a "pious agnostic"—as he calls himself—admirer and disciple of atheistic Bertrand Russell: "The Talmud

had been my first teacher. Now the Talmud was in low estate, and it would have been gratifying to repay it in the only coin a teacher values."

The chapter, "The Jewish Heritage in America," shows how deep a Jew he was—more so than some who pay lip service to the orthodox articles of faith. He admires the trait of Jews in valuing scholarship: "It seems to me that this Jewish tradition, under which you find scholars among shoemakers, is worth preserving." While he is fencing with difficulties about Zionism, some of which have since been solved, he is ready to confess he never lost a childhood love for the land which was the cradle of the Jewish people. He was wrong in thinking Zionism was in opposition to liberalism and toleration, but he was right in stressing the intellectual contributions of Jews to American democracy and cosmopolitan culture, and he himself was one of those who had made such a contribution. It is not worth recalling his early essay "Zionism—Tribalism or Liberalism," first printed in 1919 and collected in "The Faith of a Liberal." Had he lived to read the present constitution of Israel he would have found some of his objections answered even though he might not have approved of some features of the present government as concessions to orthodoxy.

One should not hold Cohen's anti-Zionistic views against him. They were not the kind manifested by the American Council for Judaism. He was not afraid that his Americanism would be challenged or his patriotism threatened by an infusion of disloyal sentiments. In his "Reflections of a Wondering Jew," he asked that Jewish education be continued throughout adult life. He deplored the fact that there had been no Jewish achievements in the publishing world to compare with the "Jewish Encyclopedia," undertaken shortly after the turn of the century. He sought to promote Jewish learning, was on amicable terms with contemporary Jewish scholars—even sat humbly at their feet—and was interested in the welfare of Jewish institutions. He favored a Council on Jewish Education. He approved and admired the work of the Hillel Foundation in the various colleges. He did not oppose religious education or the synagogue. He urged making provision for synagogues which he

held served a wide need. But he wanted religious education modified; he wanted the Talmud taught but put in modern terms and he sought to adapt traditional Jewish education to the needs of the day. "The fact is," he said, "that Jews do not disappear as Jews when they abandon the old religion." He instanced atheistic Zionists and cases where Orthodox Jews sometimes vote the communist ticket. He pleaded for support for scholarship in Jewish matters. And he was very sympathetic to the Yiddish movement. In fact he was so saturated with Judaism, whether due to a nostalgic glance back at his early training or his feeling of kinship with his people, that agnosticism almost seems to vanish. His heart won out over his head.

Undoubtedly the most important essay in the volume "Reflections of a Wondering Jew," is the "Philosophies of Jewish History," which appeared in the first issue of *Jewish Social Studies* in 1939. It presents the first systematic survey of modes of interpreting the meaning of history. Cohen filled a large order. His

(Continued on page 22)

WIT AND WISDOM

JOHN KIERAN, the "Information Please" expert, was once visiting Einstein and asked him what had made him study the violin.

"I'll tell you," said Einstein. "Everybody advised me against it, so I took it up. All my life I have been doing things which people advised me against."

Eddie Cantor tells of the time he was selling U. S. bonds. He was standing before a mike, spilling away, and beside him were a galaxy of fourteen girls who were to act as the actual bond salesmen after Eddie made the warm-up speech.

One woman indicated her desire to buy bonds, but she insisted she would only buy from Eddie direct. Cantor was finally dragged away from the mike to take the woman's order.

"Yes, lady," said Cantor, "glad to have your order. What denomination, please?"

"Jewish," she replied.

Miss Parker was chatting with a first-class snob, who confided to her, "the one thing I can't bear is a fool."

"In that respect," answered Miss Parker, "it seems you are different from your mother."

NEWS OF THE MONTH

TWELVE national Zionist organizations issued an urgent call to their 700,000 members throughout the country "to forge a united front for full-fledged support and implementation" of the recently adopted four-point Jerusalem program.

The move followed special all-day sessions at the Waldorf-Astoria Hotel of 100 leaders representing all Zionist forces in the United States, and was announced by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, and Rudolph G. Sonneborn, chairman of the board of directors of the United Palestine Appeal, both of whom presided at the conference. Adopted as an "S.O.S. call to all Zionists," the message stressed concrete action on two fronts:

1. Work for U. S. grants-in-aid to Israel as a means of "strengthening the only forces of freedom in the Middle East."

2. Intensification of the United Jewish Appeal campaign as the most effective immediate method for overcoming Israel's dollar deficiency.

☆

The immigration picture as it pertains to Israel was explained in Paris to the annual Joints Distribution Committee's country directors meeting by Morris Laub, who is in charge of the overall J. D. C. Israel immigration program which has helped 500,000 Jews reach the Jewish state since V-E Day.

Mr. Laub, after presenting the situation relating to Jews in Rumania, Poland and Iraq, stated that there are some 120,000 Jews who must be provided with passage to Israel before the emigration deadlines in these countries expires. He added that thousands of Jews in Germany, Austria, Morocco, Libya, have asked for aid to get to the Jewish state.

The Iraq Government's sudden decision to permit Jews to leave only during one year, coming as it did at a time when thousands of Jews were leaving Rumania and Poland on deadlines, exhausted the J.D.C.'s annual immigration budget in the first nine months of 1950. How-

ever, he pointed out that 75,000 Jews from these three countries must be moved before the end of this year, as well as 10,000 from Iran and 25,000 from Germany and Austria.

Mr. Laub also reported that Jews elsewhere were in desperate straits, citing the Libyan situation. There, he said, 15,000 Jews face Moslem violence when the country is turned over to the Libyans in a little over a year, under a United Nations decision. At present, he reported, the J.D.C. is giving these people relief while they await transportation to Israel.

☆

Displays of Israel's military defenses were featured at Ramat Gan Stadium in ceremonies marking the close of the Third World Maccabiah. A group of 60 trained parachutists was dropped from planes hovering over the huge crowd that turned out to witness the concluding exercises of the Jewish Olympics.

☆

The realistic military maneuvers carried out by the Israelis included aerial dogfights and highly-trained combat troops performing under simulated battle conditions.

☆

It was reported that in meetings between the Egyptian Foreign Minister and the American Secretary of State, the former offered to raise an army of 1,000,000 to 2,000,000 men in Egypt for a permanent U.N. police force if some other nation equipped this force and the British Army were removed from Egyptian soil.

Egyptian sources indicated that the Egyptian thesis is that neither Britain nor Israel can be relied on for the defense of the vital Suez Canal in the event of war with the Soviet Union. If Britain is to fulfill her Atlantic Council undertakings in Europe, according to the Egyptians, she will have neither sufficient arms nor troops to provide adequate defense of the Middle East.

As to the alternative of Israel defending the Canal, the Egyptians stress Israel's announced "neutrality" policy and

assert that the position of the Mapam, the left-wing party, within the Army would, in any case, be a neutralizing factor in any action the Israel Government might decide upon on the side of the Western Allies.

☆

Memories of the nightmare of the Auschwitz concentration camp were recalled in a Haifa District Court where Dr. Wladislaw Bering, a physician, was standing trial on war crimes charges. Bering was accused of individual and mass murders of Jewish inmates of the camp.

A 38-year-old survivor of the camp testified that in December, 1942, he and 14 other camp inmates were transferred to the camp hospital. There, he charged, Bering administered spinal anesthetics to them. When the needle broke in one man's back, the witness swore, Bering had him killed immediately with a lethal injection.

The remaining 14 inmates, the witness testified, were subjected to partial mutilation. They were later transferred to the sick bay and forced to undergo a number of experiments from which several died. Five of the survivors were sent to the death chamber for execution.

☆

The Paris police banned a showing of the Nazi-made film "Jew Seuss," which was to have been exhibited by a private movie club in the Latin Quarter.

The police acted after protests by the Movement Against Racism and Anti-Semitism and the International League Against Anti-Semitism, both of which had threatened to hold demonstrations against the film. Invitations to the film were distributed by an employee of the club who walked about wearing an arm band embroidered with a yellow Star of David.

☆

The present rate of immigration to Israel is an "elemental force" which "is as impossible to stop or even to restrict it as it would have been to arrest the flow of immigration from all parts of Europe to the United States a hundred years ago," Moshe Sharett, Israel Foreign Minister, declared in New York at the Silver Jubilee dinner of the Pioneer Women.

NEWS OF THE CENTER

Late Friday Night Lecture Services To Begin This Friday

The opening Late Friday Night Lecture Services for this season will be held this Friday, October 27th, at 8:30 P.M. In honor of the fifth anniversary of the founding of the United Nations Organization, Rabbi Levinthal will preach on the subject "The United Nations—The World's Only Hope for Peace Today." We shall also be privileged at these services to listen to a special musical service rendered by the Center Choral Group under the leadership of Mr. Sholom Secunda, with Cantor Sauler as the main soloist. Mr. Secunda has prepared several beautiful new numbers, and we are confident that many of our members and their families will want to attend this service.

Rabbi Saltzman to Speak on "American Zionism and Israeli Nationalism" Friday, November 4

Next Friday, November 4th at our Late Friday Evening Lecture Services, Rabbi Manuel Saltzman will speak on the subject "American Zionism and Israeli Nationalism." In this lecture Rabbi Saltzman will discuss Premier David Ben Gurion's recent pronouncement concerning immigration of American Jews to Israel. He will deal with the points of conflict and tension between American Zionism and Israeli Nationalism as an outgrowth of the national and universal tendencies in Judaism.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 5 p.m.

Sabbath Services

Friday evening services at 5 p.m.
Kindling of candles at 4:40 p.m.
Sabbath services, "Vayera," Genesis 18.1-22.24, Prophets-II Kings 4.1-37, will commence at 8:30 a.m.
Mincha services at 5:00 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi Jacob S. Doner will deliver the lecture in Yiddish this Saturday afternoon at 3:30 p.m. His subject will be "Faith and Philosophy—Which Comes First?"

Junior League News

The Junior League is fully launched on

its program for the year. We have had a number of interesting meetings which have been well attended. The next month promises to be even more pleasurable, both socially and culturally. On October 19th, Hugo Dershowitz, one of our own Center youth, spoke to the group about his year in Israel—a year spent by virtue of a Z.O.A. scholarship. On October 26th, Diane Stadin and the Entertainment Committee, presented a wealth of Junior League talent in a musicale, a type of program which has a tradition of success in the Junior League. November 2nd promises to be an exciting evening. We will have a panel discussion, "The Real Issues In This Year's Elections." Seymour Landy Vice Chairman of "Students for Lehman," Betty Nussbaum, President of the Young Republican Club at Brooklyn College, and a speaker for Vincent Impellitteri, will present their points of view. A discussion will follow. On November 9th we will relax and enjoy a novelty game nite, and on November 16th we will have a movie nite made up of short comedies and novelties.

Our meetings are always followed by dancing. If you have not been down to our meetings as yet, you don't know how much you're missing. All Center youth of college age are urged to join us.

Junior Clubs Meet On Saturday Evenings

The following Junior Clubs meet on Saturday evenings:

INTA-LEAGUE—Boys and girls in upper grades of High School.

SHOMRIM—Boys in the first two years of high school.

JR. INTA-LEAGUE—Boys and girls in first and second year of High School—Young Judean and athletic activities.

VIVALETS—Girls in the upper grades—Young Judean and social program.

TZO'FIM AND MACCABEES—Boys in elementary school—Young Judean and athletic program.

CANDLE-LITES—Girls up to 11—Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students of our Hebrew, Sunday School and Center Academy, who are eligible, are cordially invited to attend.

United Synagogue Convention

The next Biennial Convention of the United Synagogue will be held in Washington, D. C., from Wednesday, November 15th, through Sunday, November 19th. The Brooklyn Jewish Center, an affiliate of the United Synagogue of America, will be represented by a number of delegates elected by our institution.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Jack Fischer in honor of their son's wedding.

Mr. and Mrs. Louis Halperin in memory of Mr. Hyman Aaron.

Mr. and Mrs. Isidore Gottlieb in honor of their son Harvey Allen's Bar Mitzvah.

Mr. and Mrs. Max Rudy in honor of the Bar Mitzvah of their son Arthur.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Reuben Hirsch of 135 Eastern Parkway on the engagement of their daughter, Carol, to Mr. Howard A. Rosenberg.

Dr. and Mrs. Arthur M. Levine of 535 Crown Street on the birth of a son, Frederic, to their children, Mr. and Mrs. Carl Axelrod on October 17th.

Mr. and Mrs. Max Zankel of 1561 Carroll Street on the birth of a son, Jonathan Allen, to their children, Mr. and Mrs. Paul Alpern on October 4th.

Housing Units Dedicated to Brooklyn Jewish Center in Israel

At the last Membership Social Meeting, Mr. Sylvan Gottschall, Chairman of the United Jewish Appeal of Greater New York, presented the Brooklyn Jewish Center with a certificate for the contributions made by the members of the institution enabling the Jewish Agency to dedicate eight housing units in the name of the Brooklyn Jewish Center.

Sisterhood President On Radio Interview

The President of the Sisterhood, Mrs. Sarah Klinghoffer, was interviewed by Miss Estelle Sternberger, noted commentator, on Wednesday afternoon, October 25th, over Station WLIB. The interview dealt with the activities of the Center Sisterhood.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMAN, Miss BETTY

Res. 2124 Union St.

Proposed by Lilyan Madlyn

ADELMAN, Miss SANDY

Res. 2124 Union St.

Proposed by Lilyan Madlyn

AMSTER, LOUIS

Res. 2110 Westbury Court

Bus. Drugs, 133 W. 23rd St.

Married

APPEL, MURRAY L.

Res. 864 49th St.

Proposed by Murray Landau

AUDLIK, DR. WILLIAM

Res. 618 Williams Ave.

Bus. Physician

Married

Proposed by Jacob Rosenman,

Jack Sterman

BERKOWITZ, Miss LEE

Res. 125 Brighton 11th St.

Proposed by Dr. Sol A. Gross

BERLAND, STANLEY I.

Res. 120 Tapscott St.

Bus. Accounting, 369 Lexington Ave.

Single

BLOCK, Miss BLANCHE

Res. 279 Buffalo Ave.

Proposed by Nat Gurvitch,
Morty Weinberger

BLUM, Miss EDITH

Res. 1900 Albemarle Road

Proposed by Muriel Goldsmith,
Marvin Blickstein

BRAVER, PHILIP

Res. 1577 Carroll St.

Bus. Luncheonette, 229 W. 42nd St.

Proposed by Morris Rubin,
Morris Rader

BROWN, Miss ROSLYN

Res. 2020 Pacific St.

Proposed by Herman Rubin,
Lila Turin

CHROBENSKY, Miss LILLIAN

Res. 621 Crown St.

Proposed by Gladys E. Fishman

COHEN, Miss DOROTHY

Res. 690 Hendrix St.

COHEN, Miss SHIRLEY

Res. 5100—15th Ave.

Proposed by Lilyan Madlyn

CUTLER, DR. BERNARD

Res. 1042 Winthrop St.

Bus. Physician, 157 Hoyt St.

Single

Proposed by Mildred Berchuk

DAVID, Miss FRANCES

Res. 209 Sullivan Place

ERNSTOFF, JACK L.

Res. 440 Lenox Road

Bus. Real Estate, 1330 St. John's Pl.

Married

Proposed by Harold Mendelsohn

FELDMAN, Miss GRACE M.

Res. 1578 Union St.

Proposed by Benj. H. Wisner,
Toby Drogin

FLUSBERG, Miss JULIE

Res. 34 Legion St.

Bus. Physician, 162 W. 94th St.

Single

FRATKIN, Miss SHIRLEY

Res. 140 Newport St.

Proposed by Raymond Lipshutz

GALLANT, Miss MILDRED

Res. 1354 New York Ave.

Proposed by Lila Turin, Sylvia Simon

GINSBERG, Miss SHIRLEY

Res. 201 Crown St.

Proposed by Seymour Goldberger,
Nat Hoffspiegel

GOLDBERG, Miss JEANETTE

Res. 22 Tapscott St.

Proposed by Etta Greenberg

GRAYSON, Miss BEVERLY

Res. 1319 Lincoln Place

Proposed by Ephraim Rudin,
Rosalyn Seidler

GROSSBERG, Miss GILDA

Res. 109 East 95th St.

Proposed by Herman Rubin,
Morris Hecht

GRUNDFEST, NAT

Res. 245 Hawthorne St.

Bus. Builder, 8 East 48th St.

Married

Proposed by Nat Tillman,

Sam Schoenfeld

HARRIS, Miss NORMA

Res. 260 Linden Blvd.

Proposed by Ephraim Rudin,
Rosalyn Seidler

HAUPT, DONALD

Res. 345 Montgomery St.

Bus. Stationery, 330 Bedford Ave.

Single

HIRSCHHORN, Miss DOROTHY R.
Res. 175 Eastern Parkway

JOFFE, DR. MAX L.

Res. 712 Crown Street

Bus. Dentist, 815 Broadway

Married

Proposed by Dr. Benj. Dunaif,
John Dunaif

KIRTMAN, Miss BETTY

Res. 1351 East 96th St.

KLEIN, Miss MARCIA

Res. 2134 Homecrest Ave.

Proposed by Muriel Goldsmith,
Marvin Blickstein

KLINE, EMANUEL

Res. 1064 East 5th St.

Bus. Textiles, 1407 Broadway

Single

Proposed by Dr. Moses Spatt,
Milton E. Spatt

KOTIK, PAUL

Res. 574 East 93rd St.

Bus. Real Estate, 798 New Lots Ave.

Single

Proposed by Phil Felixson,
Wm. Brief

KRAMER, ISAAC

Res. 624 Empire Blvd.

Bus. Dept. of Welfare

Single

Proposed by David Gold

KRASNER, Miss ELEANOR

Res. 3845—18th Ave.

Bus. Millinery, 6 W. 57th St.

Single

KOWITT, WILLIAM

Res. 1324 Carroll St.

Bus. Pharmacy, 376 Kingston Ave.
Married

LEON, Miss EDITH

Res. 501 Bristol St.

Proposed by Etta Greenberg

LEVINE, LAWRENCE

Res. 25 Lefferts Ave.

Bus. Advertising, 215 4th Ave.

Married

LEVINE, Miss MARILYN

Res. 773 Albany Ave.

Proposed by Herbert K. Kaplan,
Ruth Ehrlich

MALTZMAN, Miss SELMA

Res. 134 Neptune Ave.

Proposed by Pauline Novins,
Rosalyn Bass

MANN, Miss DORIS

Res. 140 Bristol St.

Proposed by Raymond Lipshutz

- MARCUS, DR. DAVID
Res. 886 Eastern Parkway
- MELTZER, ABRAHAM
Res. 1324 Carroll St.
Bus. Underwear, 267 Fifth Ave.
Married
Proposed by Max Rudy, Dr. Milton Schiff
- MENSCHER, ARTHUR
Res. 2546 Hubbard St.
Bus. Sears, Roebuck & Co.
Single
- MICHELMAN, ABRAHAM
Res. 789 St. Marks Ave.
Bus. Leathercraft, 199 William St.
Married
Proposed by Montague T. Alterman, Joseph Richman
- OKRENT, MISS MARION
Res. 1156—52nd St.
Proposed by Terry Anderman
- PAZORNIK, MISS BEVERLY
Res. 155 East 52nd St.
Proposed by Samuel Chasin
- PEARL, MISS MIRIAM
Res. 329 Lincoln Rd.
- PERLA, SOL
Res. 255 Eastern Parkway
Proposed by William I. Siegel
- PERLOWITZ, MISS INA
Res. 99 East 96th St.
Single
Proposed by Gilda Perler
- PIKEN, MISS HELEN
Res. 751 St. Marks Ave.
Proposed by Harry Munzer, Ethel Umans
- REIDER, MISS FLORENCE
Res. 948 Hegeman Ave.
Proposed by Morris Hecht
- RIGIE, BERNARD
Res. 133 Bristol St.
Bus. Engineer, Great Neck, L. I.
Single
Proposed by Charles I. Schwartzman, Samuel Gordon
- ROSEN, LOUIS D.
Res. 12 Crown St.
Bus. Martin's, Fulton St.
Married
Proposed by George Vogel, Louis Rothstein
- ROSEN, SAMUEL
Res. 15 Amboy St.
Bus. Die Cutting, 324 E. 24th St.
Single
- ROSENBLUM, MISS SHEILA
Res. 5100—15th Ave.
- Proposed by* Lilyan Madlyn
- RUBIN, MISS SHIRLEY
Res. 567 Sheffield Ave.
Proposed by Herman Rubin, Morris Hecht
- SCHACHTER, SAM
Res. 1588 Carroll St.
Bus. Children's Wear, 71 W. 35th St.
Married
Proposed by Charles Wapner
- SCHIFF, MISS DOLORES R.
Res. 767 Eastern Parkway
Proposed by Martin Wasserman, Sybil Berger
- SHIFRIN, MISS JEAN E.
Res. 1589 Park Pl.
Proposed by Nat Gurvitch, Morty Weinberger
- SHINDER, MISS ANN
Res. 266 East 46th St.
Proposed by Minnie S. Cutler, Sylvia Goldberg
- SHULWOLF, MISS ANNETTE
Res. 131 East 37th St.
Proposed by Dr. Sol A. Gross
- SKAPSONKY, MISS CHARLOTTE
Res. 702 Beverley Road
Proposed by Dr. Sol A. Gross
- SOHNES, MISS JEANNE
Res. 1614 President St.
Proposed by Babette C. Cochlin
- SOLOMON, DR. SAMUEL
Res. 1593 President St.
Bus. Physician
Married
Proposed by Dr. Morris H. Geshwind
- SOMMERS, MISS ROSALIND
Res. 30-32 Legion St.
- SPEHLING, HAROLD
Res. 102 Ft. Greene Pl.
Bus. Books
Married
- STEINFELD, MISS BARBARA
Res. 135 Eastern Parkway
Proposed by Bernard J. Aaron
- STELNICK, MISS SALLY
Res. 590 Williams Ave.
- STOMACKIN, MORRIS
Res. 536 Hopkinson Ave.
Bus. Kiddie Coats, 576 Broadway
Single
Proposed by Louis Sklar, Seymour Eisenstadt
- STREGER, MILTON E.
Res. 320 New York Ave.
Bus. Insurance, 45 John St.
Married
- TEITEL, MISS RUTH
Res. 53 Grafton St.
Proposed by Edith R. Schnall
- TOBEN, IRVING R.
Res. 133 Lefferts Ave.
Bus. Advertising, 33 W. 42nd St.
Married
- WEINBERG, MICHAEL
Res. 1045 St. Johns Pl.
Bus. Printer, 44 Court St.
Married
Proposed by Bernard Braverman, Mike Kahn
- WEINER, HERMAN
Res. 761 Blake Ave.
Proposed by Harry Panish
- WEINMAN, IRVING
Res. 1261 Union St.
Bus. Case Mfg., 104 Bleecker St.
Married
Proposed by Reuben Lubetzki
- WEINTRAUB, PAUL
Res. 455 Schenectady Ave.
Bus. Attorney, 44 Court St.
Single
Proposed by Abraham Pindek, Abe Mann
- WINICK, JESSE
Res. 474 Brooklyn Ave.
Bus. Toys, 1137 Madison Ave.
Married
Proposed by Samuel I. Gartenberg, Eve H. Raskin
- WORTT, HOWARD
Res. 421 Crown St.
Bus. Knitwear, No. Bergen, N. J.
Single
Proposed by Lilyan Madlyn, Saul Goldman
- YAWITZ, DAVID
Res. 300 Sullivan Pl.
Bus. Dental Tech., 1 DeKalb Ave.
Single
Proposed by Joseph H. Aaron, Jerome B. Simonson
- ZANDER, SIDNEY
Res. 2154 Dean St.
Bus. Poultry, 40 Ganesevoort St.
Single
Proposed by Chas. I. Schwartzman, Samuel Gordon
- ZIMMERMAN, DR. FRED
Res. 608 Montgomery St.
Bus. Physician, 42 Tompkins Ave.
Married
Proposed by Saul Kabram, Sidney Lipson

ZIMMETH, JACK P.

Res. 489 Schenck Ave.
Bus. Lawyer, 350 5th Ave.
Single
Proposed by Harry Panish

The following have applied for reinstatement:

CLAMAN, BENJAMIN W.

Res. 36 East 51st St.
Bus. Shirt Mfgr., 1115 Broadway
Married

HOROWITZ, BEN

Res. 307 Sterling St.
Bus. Trimmings, 65 W. 37th St.
Single

SECKLER, DR. SAMUEL

Res. 1295 Carroll St.
Bus. Physician
Married
Proposed by Benj. H. Wisner

SELIGMAN, GEORGE

Res. 668 Lefferts Ave.
Bus. Pharmacy
Married

WEGBREIT, MISS BELLE

Res. 5614—15th Ave.
Proposed by Sheila Feldorman,
Ben Berk

Late Applications:

BELOFSKY, MISS ANNE

Res. 1637 Park Pl.

BENSON, MISS NORMA L.

Res. 139 East 53rd St.
Proposed by Dr. G. J. Geltzer,
Frank Schaeffer

COHEN, MISS JUDITH

Res. 620 E. 94th St.
Proposed by William Iser,
Aaron Namzoff

COHEN, SIDNEY

Res. 255 Eastern Parkway
Bus. Seat Covers, 1431 Bedford Ave.
Married
Proposed by Hon. William I. Siegel

ELKIN, CHARLES

Res. 1365 Carroll St.
Bus. Liquor, 292—5th Ave.
Single

Proposed by Sid Goldstein

GOLDBERG, MISS MIRIAM

Res. 1042—45th St.

GOLDMAN, MISS ELEANOR

Res. 1608 Prospect Pl.

HOLTZMAN, MISS DORIS

Res. 1315 W. 7th St.
Proposed by Lilyan Madlyn,
Dr. Harris I. Canarick

(Continued on page 22)

IN THE HEBREW SCHOOL

THE Hebrew School and Sunday School have begun their sessions with record registration. The class schedule for this semester is as follows:

HEBREW SCHOOL

Class	Teacher
1A1	Mrs. Weinreb
1A2	Mrs. Beder
1A3	Mr. Shpall
1A4	Mr. Campeas
2A1	Mrs. Zusman
2A2	Mr. Edelheit
2A3	Mr. M. Gabel
3A1	Mrs. Rothberg
3A2	Mrs. Zusman
3A3	Mr. I. Gabel
4A1	Mrs. Beder
4A2	Mr. Campeas
5	Mr. Edelheit
6	Mr. Shpall

SUNDAY SCHOOL

Class	Teacher
Kindergarten	Mrs. Wiener
1	Miss Fisher
2A	Miss Freilich

3A1	Miss Wiedman
3A2	Miss Sorscher
4A1	Mr. Grumet
4A2	Miss Levine
5A1	Mrs. Kanarek
5A2	Mr. Altman
6	Mrs. Ross
7A1	Miss Motechin
8	Mrs. Alter
Consecration	Mrs. Cohen
Post Graduate	Mrs. N. Cohen
Post Bar Mitzvah	Mr. Rubin
Senior Group	Mr. Waldstein

The Simchat Torah procession took place on Tuesday, October 3rd, at which time the students of the first grade Hebrew classes were officially inducted into the school. The benediction to the new students was given by Rabbi Manuel Saltzman. School songs were conducted by Mr. Frankel. The procession with the Torah was led by Robert Kritz and Alan Schaeffer. A special playlet under the direction of Mrs. Zusman was presented by the Hebrew Dramatic Group. Rabbi Lewittes presided.

IN THE CENTER ACADEMY

THE first few weeks of this school year have been busy ones for the pupils of the Center Academy. School opened on September 12th. Since it was the eve of Rosh Hashanah, pupils and teachers used the few hours available for preparations for the holiday—prayers were learned and customs and ceremonies reviewed. Although the time was short, the children succeeded in preparing New Year's cards for parents and grandparents. The cards were gaily decorated by paint, crayon or applique work; and the contents ranged from the traditional L'Shanah Tovah Tikotevu, to wishes expressed in sophisticated and original Hebrew verse.

Then came Succoth, the gay autumn festival, which is a source of many varied activities. As in the years gone by, it was the privilege of the pupils of the Center Academy to prepare the decorations for the Succah on the roof of the Center building. Every child, from the first to the eighth grade, helped to make the Succah attractive; some cut the twine to proper lengths, others took care of properly knotting the twine. Most im-

portant of all, they had to wire and string the fruit in such a way as to make their prettiest sides seen by the worshippers who came up to the Succah for Kiddush.

The pupils themselves actively participated in the Leishev Ba'Succah traditional ceremony. This was fashioned after the colorful celebration of Succoth in Israel: boys and girls came marching to the Succah in stately procession; at the head walked a pupil of the graduating class, who carried a Ethrog and Lulav, over which he pronounced the traditional blessings after the faculty and all the children had gathered under the roof of the Succah; his classmates followed him, carrying trays of fruit and cake (to be eaten later in the Succah), and chanting the same age-old Psalms, which the Levites used to sing during this festival in the Temple procession.

When the solemn part of the celebration was over and the refreshments had been done justice to, the children left the Succah singing modern Israeli songs. They completed the festivities by dancing the Hora and the Debka.

THE YOUNGER MEMBERSHIP

THE Young Folks League had the honor of conducting the services on the Sabbath of Repentance, September 16th. Herbert Kummel led our congregation in Shachrich, Gerald Jacobs and Harold Kalb the Musaf prayers, Al Wandler read the portion of the Torah, Dorothy Gribetz read a passage of responsive reading, and Morris Hecht recited the prayer for the Government. All who shared in these services demonstrated to the congregation that the younger members of the Center are capable of assuming greater responsibility in the furtherance of Judaism. Following is an abbreviated version of the sermon delivered by Milton Reiner, President of the Young Folks League:

The Keynote of this day upon which I base my text is the first sentence of the Haf-Torah, "Return O Israel to thy God." It is not enough for us to be Zionist Jews or Philanthropic Jews, or Bnai Brith Jews; we must, above all, be faithful to our traditions. We of this generation have been favored by God to witness the miracle of the rebirth of our ancestral land. We here have given our money, our energy, our devotion, to help realize the establishment of the State of Israel. But where do we go from here? What magnetic goals lie on the horizon that can hold the zeal and fire of our youth as did the valiant struggle of our people in Israel?

You may ask, is our youth responding to the call for service to their God as they did to the call for service to their people? I can tell you from personal observation at our Young Folks League meetings and in discussions with various other group leaders at conventions, that Jewish youth today is making an earnest attempt to return to our ancient faith. This is manifesting itself in many ways—in increased attendance in adult classes in Hebrew, Customs and Religion, History; in an eagerness to participate in Jewish festivals, in an ever growing desire to orient their lives in a religious manner.

Jewish youth today wishes to be a part of something much bigger than itself. It is my conviction that we can capitalize on this spirit and mold our lives into a day-to-day observance of our customs

and traditions. We of the conservative movement, espousing the view that Judaism is a living, organic force and as such is subject to the slow process of change, possess the dynamic liberal philosophy which our youth can accept. What is needed then, is proper leadership to translate this genuine desire on the part of our youth to return to God into a meaningful observance and practice of our customs and Holidays.

This past year the Young Folks League under the guidance of our beloved adviser, Rabbi Saltzman, encouraged more of our members to attend the late Friday night services. At first there were not too many in attendance; but we went ahead week after week, participating in the brief services, listening to the sermon, then retiring to the social room for group singing of Israeli songs and dancing by some energetic Horas. Our ranks as well as our enthusiasm increased until by the end of the lecture season it had reached such fine proportions that it was decided to build on this spirit for the shabbat and sponsor our own Friday night lectures and oneg shabbat. We did this for three successive weeks, during which Rabbi Saltzman, Rabbi Lewittes, and the Honorable William I. Siegel graced our pulpit. Without question these services impressed our members with much that is beautiful in Judaism.

CALENDAR

Tuesday, October 31st: In celebration of Balfour Day our dramatic group will present an Eternal Light script.

Tuesday, November 7th: Gala Election Night social. Election returns will be announced.

Tuesday, November 14th: In celebration of Jewish Book Month our cultural committee is planning a book review by a prominent speaker in conjunction with a representative book exhibit.

Tuesday, November 21st: Thanksgiving Day a fund-raising event for the benefit of the Federation of Jewish Philanthropies.

Tuesday, November 28th: In commemoration of the United Nations decision to partition Palestine a wonderful musical program is being planned.

Interest Groups

Musical Group—meets every 2nd and 4th Wednesday.

Current Events Group—meets every 2nd and 4th Thursday.

Hebrew Culture Group—conducts an Oneg Shabbat every Friday night at the conclusion of the Late Friday Night Lecture Services, which start at 8:30 P.M., and close at 10 P.M.

Folk Dance Group—have energetic sessions of Israeli dances every 1st and 3rd Wednesday.

To enjoy these programs fully, please come promptly at 9:00 o'clock.

—MILTON REINER,

President.

YOUNG MARRIED GROUP

The first meeting of the Young Married Group held on Thursday evening, October 12, began what we expect to be a most auspicious season. The program for the evening was a showing of "Preface To A Life," a film about the critical years in a child's life and how his developed personality is affected by the attitudes and acts of his family, friends and neighbors. Following the picture we participated in a discussion of problems raised by it, as well as by the parents in the audience. This discussion was led by Dr. Meyer Rubban, Director of the Brooklyn Child Guidance League, and a member of the faculty of the Sarah Lawrence School. After the discussion we partook of delicious refreshments prepared for us by our hard-working committee.

At our next meeting to be held on Thursday evening, November 9th, we will feature a round table discussion on the subject of "How to Cope With Anti-Semitic Demonstrations." For example, what would you do if you saw a drunk molesting an old bearded Jew in the subway? The members of the panel will be selected from our own group. All young married members and their friends are cordially invited to attend and participate.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel Geller of 701 Empire Boulevard on the Bar Mitzvah of their son, James, which will be held at the Center this Sabbath morning, October 28th.

Congratulations are also extended to Judge and Mrs. Jacob Schwartzwald of 201 Eastern Parkway on the celebration of the Bar Mitzvah of their son, Eugene Lee, at the Center this Saturday morning, October 28th.

PAGING SISTERHOOD!

The September 18th General Meeting

With an expression of good wishes to all our members for the New Year, 5711, President Sarah Klinghoffer opened the first meeting of the season with a brief business session before the program. She invited our women to attend the Seminary Succah Festival, commented on the article in *Life*, "What the Jews Believe," by Rabbi Philip Bernstein, and encouraged members to purchase Women's League publications through chairman Rose Bromberg. She reported that the children's special holiday services were most successful this year, and advised us of plans for the celebration of Sisterhood's thirtieth anniversary, October 12th. Mrs. Klinghoffer displayed an award presented to Sisterhood by the Brooklyn Home for the Aged for active assistance at their annual bazaar. She urged our women to exercise their franchise of suffrage and vote in the coming elections. Chairman Bea Schaeffer informed us that reservations for the annual Mother-Daughter Luncheon and Fashion Show, to be held on November 1st, were filling up fast and it behooved us to hasten the efforts so that the event would be the complete sell-out it usually is. She mentioned the excellent door prizes to be presented and promised an elaborate table, a fine performance and a socially successful event.

The program of the evening, with Sarah Epstein as chairman, included an eloquent address by Rabbi Manuel Saltzman and a delightful selection of Jewish and Hebrew songs by the popular radio and concert soprano, Isobel Walters, accompanied at the piano by Mr. Wallace Kotter.

Cheer Fund Contributions

In honor of new grandchild, Mrs. Mary Safer; in honor of son's Bar Mitzvah, Mrs. Jeanette Richman; in honor of son's marriage, Mrs. Fanny Buchman; in hope of husband's speedy recovery, Mrs. Etta Goldstein; in memory of mother, Mrs. Dora Gabai; in memory of late son, Mrs. Bessie Bernstein; in memory of Melvin Bernstein, Mrs. Sarah Klinghoffer.

Continue to contribute toward our Cheer Fund in memory or in honor of an event. Social and Cheer Fund Secretary, Lil Zakhem.

Religious Committee

The Sisterhood acknowledges with thanks the gift of a Sefer Torah cover donated by Mrs. Jacob Rutstein in honor of the marriage of her daughter Rita to Mr. Gerald Pollack on March 26th.

Federation Campaign

Under chairmanship of Lil Levy, with Sid Schlanger as co-chairman and Cel Benjamin, Special Gifts chairman, Federation has launched its Women's Division campaign, and all board members are expected to take active part in securing contributions for the drive.

Night of Stars

This UJA event will take place early in November. Chairman Dorothy Wisner urges members to secure tickets from \$1.20 to \$15.00.

Brandeis University Evening

On November 13, an open meeting of friends of the University to commemorate birthday of Justice Brandeis will take place at the Hotel Plaza. See Shirley Gluckstein for invitations for you and your husband.

United Jewish Appeal

All women whose UJA boxes contain \$15 are invited to attend a tea at the Hotel Plaza on Wednesday, October 25. See Sarah Epstein, UJA chairman, or Lil Lowenfeld, Special Gifts chairman.

Sisterhood Tours

Arrangements are being made for tours to the Jewish Theological Seminary and the Jewish Museum. Watch for dates.

Calendar of Events

Wednesday, November 1. Annual Mother-Daughter Luncheon and Fashion Show. \$5.75 per guest, including gratuities. Show by Martin's Department Store, door prizes.

Thursday, November 9. Sisterhood Board Meeting at 1:00 o'clock.

Monday, November 27. Jewish Book Month, interesting program, book review by noted speaker, guest pianist.

Monday, December 11. Join us at the Hotel Commodore for the Chanukah Luncheon of the Metropolitan Branch of the Women's League.

Project Chairmen for 1950-1951

Mother-Daughter Luncheon: Beatrice Schaeffer, Mary Kahn.

Federation of Jewish Philanthropies:

Lil Levy, Sid Schlanger.

United Jewish Appeal: Sarah Epstein, Mary Kaplan.

United Jewish Appeal—Special Gifts: Lilian Lowenfeld, Bertha Greenblatt.

Program Arrangements: Sarah Epstein, Lila Leonard, Bea Schaeffer, Rose Fleischman, Mabel Berman, Mildred Levine.

Cheer Fund: Lil Zakhem.

Social Action and American Affairs: Bea Schaeffer, Jeannette Richman, Bertha Zirn.

Women's League Publications: Rose Bromberg.

Jewish Blind Day: Hannah Stark, Julia Kabram, Sid Schlanger, Fannie Bernstein, Shirley Gluckstein, Bess Danziger.

Publicity: Dorothy Gottlieb, Ruth Bernhardt.

Night of Stars: Dorothy Wisner, Gertrude Ostow.

Music Under the Stars: Sid Schlanger, Lil Levy.

Brandeis University: Shirley Gluckstein.

Kiddush and Religious Committee: Sadie Kaufman, Lilian Lowenfeld, Hattie Roth, Fannie Buchman, Sarah Kushner, Bertha Zirn.

Visitation and Condolence: Amelia Rachmil, Lil Zakhem, Gert Levitt, Rose Kimmel, Lilian Dvorkin, Hattie Roth.

Red Cross: Mollie Meyer.

"Center Review" and "Center Bulletin": Sarah Klinghoffer.

Federation of Jewish Women's Organizations: Beatrice Schaeffer, Rose Wiener, Sarah Epstein, Rose Bromberg, Dorothy Gottlieb, Sarah Klinghoffer.

Women's League: Lilian Lowenfeld, Sarah Klinghoffer, Mary Kahn, Sarah Epstein, Beatrice Schaeffer, Mollie Markowe.

Torah Luncheon: Sarah Kushner, Sid Schlanger.

Brooklyn Jewish Community Council: Mildred Levine, Shirley Gluckstein, Jeannette Richman, Ruth Bernhardt, Lil Zakhem, Sarah Klinghoffer, Lila Leonard.

Hostess Committee: Lil Zakhem, Mary Kaplan, Iona Taft, Rosalind Bady, Sadie Kaufmann, Hattie Roth, Bess Machlin, Jennie Levine.

Nominating Committee: Gertrude Levitt.

Membership (Lists, Distributions, etc.): Lil Levy, Dorothy Wisner, Sid Schlanger.

Youth Chairman: Eva Brautman, Mollie Markowe.

LATE APPLICATIONS

(Continued from page 19)

HOROWITZ, Miss CAROLE

Res. 370 Brooklyn Ave.

Proposed by Carl A. Kahn,
Sidney S. Leonard

KATZ, LEO

Res. 1684 Carroll St.

Bus. White Duck Mfg., 455 Broome
St.

Married

Proposed by Jacob Mormar

KLEIN, GEORGE

Res. 181 Rockaway Parkway

Bus. Chemicals, 25 W. 45th St.

Married

Proposed by Harold Blackman

KLEIN, Miss REBECCA

Res. 269 Albany Ave.

Proposed by Morris Hecht,
Nat Hoffspiegel

KRANE, Miss GRACE

Res. 1024—48th St.

LAMPERT, DR. M. ALBERT

Res. 1378 Carroll St.

Bus. Physician, 276 New York Ave.

Married

Proposed by Israel Kaplan,
Maurice Bernhardt

METZ, Miss DORIS

Res. 1146 President St.

Proposed by Helen Fiken,
Shirley Rubin

NAMZOFF, Miss LILLIAN

Res. 15 E. 88th St.

Proposed by William Iser,
Aaron Namzoff

POKRESS, Miss EVELYN

Res. 1001 Lincoln Pl.

RUBIN, ABRAHAM

Res. 90 Hopkinson Ave.

Bus. Accountant, 505—5th Ave.
Single*Proposed by* Milton Ross,
Seymour Eisenstadt

SANDMAN, Miss CLAIRE

Res. 350 Lincoln Pl.

Proposed by Isaac Sevingston

SOKOLOFF, Miss HELEN

Res. 1028 Bushwick Ave.

STERN, Miss FLORENCE

Res. 370 Brooklyn Ave.

Proposed by Carl A. Kahn,
Sidney Leonard

SUKON, Mrs. A. MINNIE

Res. 135 Eastern Parkway

Proposed by Nathaniel H. Jackson,
Mrs. Joseph Levy, Jr.

THE REMARKABLE MORRIS RAPHAEL COHEN

(Continued from page 14)

views are eclectic and he is ready to accept any features of the programs "that make life viable," and he wants a critical examination of things from the point of view that is moral. He is skeptical of all the theories but shows a predilection for the cultural, and he is a great admirer of the work of Simon Dubnow and Salo W. Baron. True, written ten years before Israel was born as a state, he reiterates his well known objections to Zionism and even quotes Zionists themselves who hold that the emancipated Jew is a tragic figure, lacking freedom and that anti-Semitism is not wiped out by assimilation. Cohen holds that the uncertainty of human affairs makes it impossible for us to be freed by any political arrangement. How mistaken he was here! Yet he has an appreciation of the interpretations given in Modern Judaism as exemplified in Krochmal, Zunz, and Israel Abrahams. Though he is both anti-religious and anti-nationalist this does not impair the value of his summary. He seeks the truth, and his eclectic as well as skeptical mind leaned to no particular theories yet gave a partial approval of all. In spite of his modern training in non-Jewish philosophers, he evinces a fond, almost affectionate, love for all forms of Hebrew culture. He does not, like many liberals, scorn books because they are impregnated with religious dogma. How deeply impregnated Cohen was with the spirit of Judaism is apparent in his two essays "Roads from American Jewry" and "Jewish Educa-

tion." He is proud of the achievements of his people. It is singular that when he comes back for an appraisal of the contributions of his fellow Jews to civilization, he can do so with enthusiasm and with integrity. He puts on no *yarmelke*; he does not give the impression that he "has got religion" at last. And he is a Jew to his fingertips agreeing in his outlook on many matters with orthodox Jews.

He had the faculty of going to the heart of a theme with a keen logic. Wrong as he was in minimizing psychoanalysis in general, he did one of the most effective pieces of demolition when he took up the work of a greater mind than his own, Freud's "Moses and Monotheism," and left not a shred of support for the thesis that Moses was an Egyptian who got his monotheism from Ikhnoton. He took the great psychoanalyst to task for his unhistorical methods and his speculative tendencies unsupported by evidence.

Cohen could be vitriolic in a book review and trespass beyond good manners. His review of Ludwig Lewisohn's "The Answer," whether sound or not, abounds in violent and insulting terms. He actually links him with Hitler and Mussolini and he regards as contemptible Lewisohn's attacks upon the German Reform Jews; he says the book is a misty cloud of modern European romantic phrases, that the author has no humor, shows self-importance and is not a safe leader. All because Lewisohn was too ardent a Zionist!

Reinstatements

GERCHICK, ABE

Res. 436 Eastern Parkway

Bus. Men's Apparel, 656 Broadway

Married

Proposed by Jerry Weiner

GLAZER, SAM

Res. 33 Lott Ave.

Bus. Hardware, 1015 Winthrop St.

Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Federation Dinner November 16

The annual dinner sponsored by the Brooklyn Jewish Center committee on behalf of the Federation of Jewish Philan-

thropies will be held in our building on Thursday evening, November 16th at 6:30 o'clock. We urge all members of the Center who have not as yet made their reservations to please do so immediately. Subscription is \$6.50 per person.

Personal

"Jewish Agricultural Colonies in the United States," is the title of a study made by Mr. Leo Shpall, member of our Hebrew School and Center Academy faculties, for "Agricultural History," published by the United States Department of Agriculture.

CAIN AND ABEL TODAY

(Continued from page 8)

We dare not wait until after the war to convince the peoples of the world with this elementary truth. It must be emphasized now in the midst of the war. That not the atom bomb can be the real weapon to bring triumph to the forces of democracy and hope for a genuine peace throughout the world.

You may recall the Bible account of the battle of Jericho. At the very beginning of the attack an angel appears to Joshua and says to him *ato vosi*, "Now I have come," to which the Rabbis add: *L'hazbircho al bitul torah*, "to warn you that in the midst of the war there must be no cessation, no interruption of Torah!" (Joshua 5:14; Erubin 63b.) The angel of God would speak to America and to all the democracies in the United Nations these very words: *ato vosi*, "Now, in the midst of battle I have come to warn you *al bitul torah*, that there must be no suspension in spreading the ideals of democracy. Now, in the

midst of the fighting, you must win the hearts of the peoples of the world to the blessings of democracy. You must prove to them—again not only by precept but by example—the beauties, the glory, the worthwhileness of democracy; you must prove to them that only democracy holds the power to establish the Temple of Man's hopes and ideals within its *P'chum*, its realm. Thus, we could hope that the principles of democracy, to use the words of Prime Minister Attlee recently spoken, "can give an enthusiasm which will beat the perverted enthusiasm of the Communists."

The United Nations, and above all, America, now has the opportunity to prove to all the world that not by the method of Cain, not by aggression or brute force, but by the living inspiration of *Torah*, the Divine Moral Law, embodied in an effective, genuine and blessed democracy, will the Temple of man's salvation be established and universal peace and brotherhood be achieved.

SEVEN STARS OVER THE SEVEN SEAS

(Continued from page 13)

tons), "Amal" (1,600 tons), "Aliza" (1,200 tons) and several smaller craft. During the war several of these ships were sunk, and the firm lost interest in Jewish shipping. Today its ships ply under the British flag. The large passenger steamer "Tel Aviv," of the Arnold Bernstein line, had still less luck; it was quickly beaten by the Italian lines and ended up by being sold to Japan. On its voyage to that country it suffered the fate that overtook most of the Jewish ships of the time: it sank. The same thing happened in 1939 with the "Rahab," of the Nachshon line, which belonged to the Histadrut (General Federation of Jewish Labor).

Up to the outbreak of the Second World War there followed two other, equally unsuccessful, attempts with the 700-ton steamer "Arnon" and the "Channa," which plied between Haifa and Constanza. The World War put such a definite end to the first chapter of the story of Jewish conquest of the seas that by the time it was over not a single Jewish ship remained afloat.

When the war ended, the Jewish au-

thorities had come to realize that something had to be done for Jewish shipping. This gave rise to the founding of the Jewish Maritime League (*Cbevel Yami Leyisrael*). Later the League, together with the Jewish Agency and the Histadrut, established the Zim Navigation Company. In conjunction with the English firm of Harris & Dixon, Zim put into service the "Kedma," which was the first passenger boat to sail under the Jewish flag. Several boats used for the transport of "illegal" immigrants and a couple of smaller craft were also put into operation. Finally, together with the *America-Israel Shipping Co.* (which is backed by the Palestine Economic Corporation and Ampal) and several private investors, Zim built up the Israel-America Line, which operates freighters plying between Haifa and America and Canada.

In order to organize Jewish shipping on a solid basis, the Shoham Company was founded. This acts as general agent for all the lines flying the Jewish flag except the Dizengoff line (two ships). In other words, it represents Zim, the Israel-

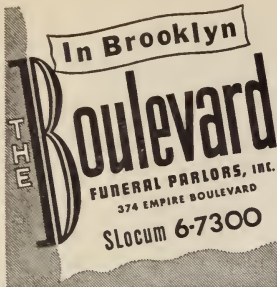
America Line, the Kedem, Ships & Vessels and Nachshon companies. Shoham transacts business for the following vessels (which constitute over 90 per cent. of Israel's merchant marine): four passenger liners (16,000 tons), two immigrant transport ships (9,000 tons), two freighters which sail to Northern European ports (7,500 tons), two citrus cargo ships (5,500 tons; two more vessels of this type will be put into operation shortly), four freighters used for Israel's trade with America (30,000 tons), one steamer plying between Haifa and Trieste (2,000 tons) and three coastal craft (1,000 tons). Thus the total tonnage controlled by Shoham amounts to approximately 70,000.

These ships carry cargo between Israel and America and Northern Europe, passengers to and from Marseilles, Naples and Genoa, and immigrants from Middle Eastern countries. Since the founding of the State, no less than 275,000 passengers have sailed on these vessels. The number of their crews totals some 1,000 men, 850 of whom are Jews.

Shoham's ships are not only engaged in commercial activities: they are also used for training future Jewish sailors and officers. This may solve the chief problem of our merchant marine, for the men who prove to have the greatest ability are sent, at the company's expense, to the Nautical School in Haifa, where the training they acquired helps them obtain a diploma. Today all the Israel ships are commanded by Jewish captains, the eldest being 72 and the youngest only 26. The eldest commands the "Negba," while the youngest, who has worked his way up from a simple cabin boy and has just been awarded his captain's papers, made a name for himself, even before completing his studies, by bringing in the "Exodus" (the ship loaded with immigrants who were sent back to Germany in 1947).

When we look more closely at this sketchy picture of our merchant navy, we begin to see the significance of what would otherwise be the unremarkable figure of 80,000 tons, for it represents, relatively, the speediest growth of any merchant marine in the world.

(From the Jerusalem
Zionist Newsletter.)



SERVING THREE GENERATIONS

... We consider ourselves as first and foremost an institution for service, in honor bound to protect the interest of those who have reposed confidence in us . . .

There is hardly anything in the world that some men cannot make a little worse and sell a little cheaper, and the people who consider price only are this man's lawful prey.

—JOHN RUSKIN.

LEON HYMAN, *Director*

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2 - 4000

OUR ONLY STORE

• FRUIT BASKETS •

JEFFER FUNERAL HOME

426 Empire Boulevard

Brooklyn 25, New York

PR 3-6500

ALVIN M. JEFFER

Licensed Funeral Director

No Service Too Small — No Distance Too Far

AIR CONDITIONED

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

BKLYN 25 N.Y.
726 EASTERN PARKWAY
ISRAEL H. LEVINTHAL

Sec. 34.66, P.L.&R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622